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Take care that nobody exploits you through the pretensions of philosophy, guided by human tradition, following material ways of looking at things, instead of following Christ! For it is in him that all the fulness of God's nature lives embodied, and in union with him you too are filled with it.—*Colossians 2. 8, 9* (Goodspeed).

The Voice of Christmas.

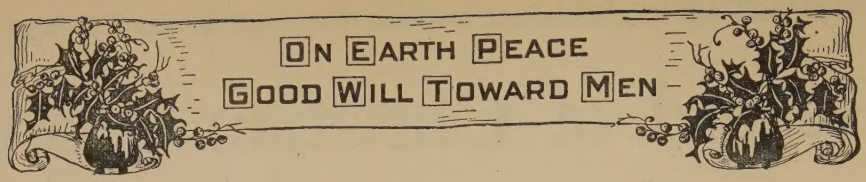
I cannot put his presence by, I meet him everywhere.
I meet him in the country town, the busy market square:
The mansion and the tenement attest his presence there.

Upon the funnelled ships at sea he sets his shining feet:
The distant ends of empire not in vain his name repeat:
And like the presence of a rose he makes the whole world sweet.

He comes to break the barriers down raised up by barren creeds:
About the globe from zone to zone like sunlight he proceeds:
He comes to give the world's starved heart the perfect love it needs.

The Christ, whose friends have played him false, whom dogmas have belied,
Still speaking to the hearts of men, though shamed and crucified,
The Master of the centuries, who will not be denied!

Harry Kemp.



RELIGIOUS THOUGHT AND ACTIVITY.

Frizellburg Church of God Christian Endeavor Society, Maryland, sent each person at the County Home a handkerchief as a **Christmas gift** last year.

Take my vote, and let it be
Consecrated, Lord, to thee!

It is not known that Miss Havergal would have approved this addition to her famous hymn, but there can be no doubt that there are many in our churches today who would consider her verses improved, rather than impaired, by such a recognition of the Christian's public duties. "Those lines," says one, in an exchange, "far from being blasphemous or irreverent, are full of fine feeling and a high sense of citizenship."

The Vatican has given orders for a complete survey of Protestantism in the United States, it is said. The task has been laid upon the Romanist dioceses in the United States, and on the monastic orders. This is not an ordinary census, such as has been known to Rome for many years. The purport of this census is to discover the inner qualities of American Protestantism, its vitality, its power of resistance against Roman propaganda and encroachment, the temper of the Protestant clergy, their zeal or indifference, and the depth of religious sentiment.

Los Angeles has one of the largest **Buddhist temples** in the world. It was dedicated by the highest dignitary of the Buddhist faith in Japan, Count Lord-Abbot Sonyu Otani, a member of the Japanese nobility and brother-in-law to the emperor. The building cost $250,000, and the dedication was an event of international interest. It is the largest temple in America, having 2500 members.

The first Buddhist missionaries were sent to America in 1899, at which time the first temple was established at San Francisco. From that small beginning the work has gone on until it now numbers thirty temples along the Pacific Coast.

"Montreal is a great city," said the American, just returned from a vacation there. "Lots of business. But Americans who yell for light wines and beer ought to go there and see **how the 'Quebec system' really works.** Along the docks, around the markets, on every corner in the industrial and downtown sections are 'taverns,' which differ in no way from our old-time saloons, with their gangs of woozy individuals hanging around the doors. The wets may say what they like about there being more drinking under prohibition than before, but in two days I saw more drunks in daylight on the best streets of Montreal than I have seen during the past ten years in Detroit."

An interesting beginning to the recent Esperanto Congress at Edinburgh was the dedication of the **Esperanto Bible** in St. Giles Cathedral.

In the Congress sermon, which was preached by Rev. Dr. Grahame Bailey, reader in Oriental Languages in the University of London, and formerly Church of Scotland missionary at Wazirabad, India, it was stated that this was the first time the Bible had been translated into an artificial language. The Old Testament translation is entirely the work of the late Dr. Zamenhof of Warsaw, the inventor of Esperanto, and himself, as a Jew, familiar with the Hebrew original. The translation has been revised prior to publication by a British committee, of which Prof. J. E. M'Fadyen, of the United Free Church College, Glasgow, was a consulting member. The New Testament was translated a few years ago by a committee of British Esperantists.

It is claimed that the translation will be of value in mission work, and especially to those who have to translate the Bible into native dialects.

American churchmen gave **$648,000,000 to religion last year,** according to Dr. Luther E. Lovejoy, president of the

United Stewardship Council of the Churches of Christ of the United States and Canada. His figures are based upon totals compiled for the Protestant churches and estimates made of the Romanist and Jewish faiths. According to an Associated Press summary the twenty-five boards connected with the Stewardship Council of the Federal Council of Churches gave $88,845,000 to benevolences, including missions of all kinds; $332,552,000 to congregational expenses and miscellaneous gifts, to make a total of $451,000,000.

Dr. Lovejoy estimates that the Jews gave $18,500,000, Roman Catholics $168,000,000, and miscellaneous organizations $10,500,000.

Of the Protestant bodies the combined totals of the North and South branches of the Methodists were estimated at $135,000,000, Baptists $70,000,000, Presbyterians $72,500,000, Episcopalians $39,000,000, Congregationalists $26,500,000 and the Disciples of Christ $20,600,000.

International Sunday School Lessons.

One of the recent improvements in the International Uniform Lessons is the occasional introduction of a quarter made up of topical lessons, says Dr. Amos R. Wells. In these quarters the historical method is temporarily abandoned, and some fundamental religious theme is studied by means of the greatest passages in the entire Bible that bear on the chosen theme.

We open the year 1927 with such a quarter, "Studies in the Christian Life." Most of the passages chosen for study are taken, of course, from the New Testament, and a view of the topics of the several lessons shows that the Lesson Committee has included the most important of Christian experiences, the chief elements in the life of a Christian. No one can go through this course carefully without becoming a happier and more useful disciple of Jesus.

Then follows another topical course, which is at the same time biographical and historical, the life story of the chief of the Twelve Apostles, Simon Peter. The account of Peter's life draws material from all four Gospels, the Acts, and each of Peter's Epistles. It is an especially rich study, since Peter was one of the most thoroughly human of Bible characters, and his career fairly bristles with suggestions for our own Christian living.

The last half of the year takes up the survey of Old Testament history where we left it at the close of last year, and carries it to Isaiah. The summer quarter is especially rich in vivid and picturesque lessons, for it includes the striking careers of Saul, David, and Solomon, the Golden Age of the Hebrew monarchy. The lessons of the quarter are familiar ones, but each of them is a wonderful storehouse of spiritual truth and practical wisdom.

The year will close with lessons on the prophets. This material is difficult to teach, but some of the newer translations illuminate passages that are obscure in the Authorized and even in the Revised versions.

Under "Our Book Table" we list several lesson helps of approved worth, any one of which will supply a teacher with food for thought and research, although the teacher should select the particular volume or volumes that will meet his own need best.

OTHER LANDS.

A Huguenot church which reaches back to 1547—379 years,—meets in the venerable crypt of Canterbury Cathedral. The original congregation was formed of Walloons, said to have been prisoners of war. A roll of 36 French Protestant pastors has served the church.

A news item from Ahmedabad, India, reads:

"**Mr. Gandhi** has decided to teach one hour on each Saturday the students of the National College that was founded by him in the beginning of the Non-coöperation movement. He met them and asked what he should teach. The students have chosen the New Testament."

Prof. I. L. Kandell, of the International Institute of Teachers College, has returned from **South America,** where he spent a year studying educational conditions.

He reports two profound impressions gained. First, North American influence has been largely commercial up to the present time, and South Americans are in an inquiring mood concerning our educational and spiritual life, feeling sure that North America must have something along these

lines of which the South Americans have had opportunity to know little up to this time. The second impression is that North American evangelical schools have a great opportunity, if better equipped, to make such an interpretation of North American life.

I must tell you **some Congo jokes** before I close. I am sure you will enjoy them as I did at the time.

We were reading about them bringing the head of John the Baptist in on a "flat basket," and one asked why they did that. Before I could answer, another one said:

"Huh, to eat, of course!"

One little fellow said one day: "Why are the white folks' noses so long?"

"It must be because they are always pulling them with a cloth" (i.e., handkerchief), was the answer from another one.—From a letter from Inland Africa.

Among the interesting items in the recent Report of the Italian branch of the British and Foreign Bible Society is the following:

"**In the Year Book of the Young Fascisti** we read as follows: 'I urge you, dear youths, to read the lives of great men. Do not forget that at the head of biographies stands the great biography, the Book of books, the Bible! This is the most sacred and most powerful of books, the educator of youth, the guide of grown men, the consoler of old age. It contains the biographies of mighty heroes, patriarchs, kings and judges. Only in the Bible will you find a treasury of sweetness, gentleness, purity, penitence, goodness, heroism and justice which is beyond price, never clouded by a doubt nor profaned by a controversy.'"

The Dominion Property Commission, which was charged with the task of dividing the common property of the Presbyterian Church in Canada between the United Church and that section of the Presbyterian Church in Canada which did not enter the United Church, has given approval to the **division of foreign mission fields** which was agreed to by the mission boards of the two churches. As from June 10, 1925, the Presbyterian church has been assigned the missions in North Formosa, British Guiana, Gwalior and the Southern Bhil and West Nimar districts of Central India.

Missionaries in these fields who wish to be affiliated with the United church will be transferred as soon as arrangements can be effected without hurting the work, and all other details will be settled in good Christian spirit.

King Ibn Saoud, the Wahabi ruler of the Hedjaz government, is said to be what might be called a fanatical, Puritanical Protestant, and is ruling things with such a high hand that another split in the ranks of the Mohammedans is likely. Most Mohammedans say that he has desecrated the shrines at Mecca and Medina, and has showed such an intolerant, narrow-minded attitude that they will never take another pilgrimage to Mecca as long as he is ruler of this territory. It seems quite possible that devout Mohammedans will substitute some other pilgrimage in the future.

The followers of King Saoud, on the other hand, say that he is purging Islam and bringing followers back to the teachings of the Prophet. He has sent his son to try to placate the Egyptians. If he succeeds, it will mean that Saoud has won the place as leader of the Moslems, and probable future Caliph. If he fails, a serious break in the ranks of Islam may follow.

During the war the number of **Christian Endeavor societies in Germany** increased from 500 to more than 1000, and since the close of the war another 500 societies have been added to the roll. The German Endeavorers have a large staff of field secretaries, consecrated men and women who are seeking to bring the young people of their country into vital contact with Christ.

Recently the German Union purchased a beautiful and commodious mansion at Woltersdorf, near Berlin. The property contains a hundred rooms, and will provide ample accommodation for the officers of the Union, as well as living quarters for the staff. The building will be used as a Holiday Home for Endeavorers, and a training school for Christian Endeavor leaders. Rooms will be set apart also for lodgings for young tourists. The sacrificial love of the German Endeavorers has already provided $25,000 toward the purchase of the

property, but the total cost will run to $125,000.

A year or two ago the hint was thrown out from some quarter that it would be desirable if the effort were made to link together more closely the various **Protestant agencies that are at work in Spain,** and so secure greater unity of action among them. Negotiations have resulted in the formation of an International Committee for Spanish Evangelization. In it are the Irish Presbyterian Church, the United Free Church of Scotland, the American Congregational Board, the evangelical Anglicans, the German Lutheran and Reformed churches, besides Dutch, French, Norwegian, and Swedish Boards.

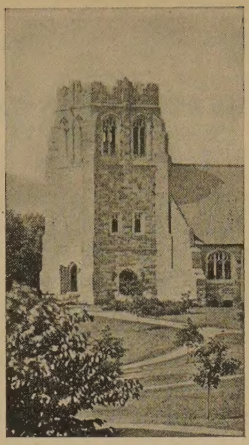
The International Committee has been considering the whole situation during the past two years, and at its last meeting held in Madrid itself in the premises of the British and Foreign Bible Society, it was decided that the most urgent need is the establishment of a Union College for the preparation of native pastors and teacher-evangelists. The Irish Presbyterians declared their willingness to merge their seminary in this college for the sake of the common project, and then the committee unanimously resolved to create a college on a coöperative basis, to be opened in the near future.

The Staff will consist of at least four professors,—Dr. David Douglas of the Irish Presbyterian Mission, Mr. George Fliedner of the German Mission, one from the (Anglican) Spanish and Portuguese Aid Society, and one (probably Mr. W. H. Bowers) from the American Board, in addition to a Spanish legal head of the college.

The Waldensian church reports many gains and increased activities in all their fields of service. Thus, Pastor Fasulo of Catania, Sicily, paid a visit to Piazza Armerina recently, a city of 40,000, about fifty miles inland. It has a Normal School and High School, and draws students from the entire province. The "Voice from Italy" prints extracts from a letter of Signor Fasulo:

"By means of a family who moved here from Riesi, where they were zealous members of our church, an evangelical movement of great promise has begun. About two months ago two men came to see me, to inquire about the Evangelical church, to procure Gospels and hymn books, and to invite me to come and hold a few services. They assured me I would find seven men with a profound experience of conversion, together with entire families. I went there in January. At one station, two hours distant from town, two men met me, and others joined at other stations, while the whole group met me at my destination, in spite of the heavy rain. Surrounding me with these affectionate attentions, my new friends led me to the house of Signor G., where the services were to be held. The large room was crammed with men, women and children. They had already learned many of our hymns, and sang them heartily. We had a truly spiritual service. I learned of many moving experiences, and the young people had many questions to ask, which showed that they had thought much about the things belonging to their peace. All were enthusiastic for the evangelical faith, and anxious to make it known to their neighbors.

"Their desire is to open a hall for worship, and they are ready to meet the necessary expenses, including that for a harmonium. They desire above all a pastor, or at least one who might visit them at regular intervals. I left them, thanking



The chimes, which add a pleasing reverential element during the conferences and the school year at Northfield, are located in this tower of Sage Chapel. They were the gift of Mr. and Mrs. Fleming H. Revell of New York on the occasion of their golden wedding anniversary.

God for stirring up in our beautiful island this movement of pure evangelical faith."

THE SPIRIT OF ROMAN CATHOLICISM IN MEXICO.

Rev. C. L. Neal.

Perhaps you have read about the religious conflict which is going on in the Republic of Mexico between the Roman Catholic church and the Mexican government. All priests stopped officiating on July 31 by order of the archbishop of Mexico because the government ordered that a certain number of priests register in each state, but the archbishop refused to let any of them register unless all of them could register and officiate. Each state has limited the number of priests who can officiate, and this number is much smaller than the number of priests who have been officiating. For example, in the state of Mexico the number is 150, and in the state of Taumalipas, if I am not mistaken, it is 12. The Roman Catholics are much infuriated because of these restrictions and because of the law which makes all religious property belong to the government. This has caused some disturbance in different parts, and in some places they have directed their spite on the Evangelicals. In this article I will mention what has happened in one town where we have work.

I am in Irapuato, in the state of Guanajuato, which is really the center of the Republic of Mexico. At two o'clock on July 31 a plot which was well laid was carried out against the Baptists of that place. The plans were so well laid that hundreds of the inhabitants rushed to the central square of the town crying, "Long live the Virgin of Guadalupe, the Virgin of the Solitude, the Virgin of Remedies, the Holy Heart of Jesus, and Christ the King, and death to the Protestants!" When about 2000 were congregated it seemed that they knew their business, because they broke up into groups and rushed off in different directions to the homes of the Baptists. No other denomination has work here.

I have just finished visiting the homes of all the Baptists who are still in the city, and I wish I had the power to put on paper what I saw, heard and felt: but that would be impossible.

One group of the fanatics went straight to the home of the pastor, but only his wife and little child were there, because he was out visiting the members. They broke the doors down, and caught the woman, and several threatened to kill her with their knives and clubs if she did not tell where her husband was hidden. In the meantime, others were busy looting the house, breaking up the benches of the hall and piling the things up to burn that they could not take away with them. Some woman of the mob harshly took the pastor's wife by the hand, crying with all her might, "We will kill you if you do not tell us where your husband is hidden!" at the same time pulling her toward the door. When they reached the door the woman gave her a push, and said in a low voice, "For the love of God, woman, run for your life!" She ran until she saw that no one was following her. Not a thing was left in the house, even the doors and windows were torn out and burned with the other things that they could not carry away.

While this was going on in the pastor's home, about three blocks away another mob was in the house of Pedro Gonzales, whose carpenter shop was on the first floor and his dwelling in the second story. The pastor was visiting this home, and had been there but a few minutes when a girl came running to tell him that his house was on fire, but that his wife and baby had escaped. The girl had hardly told this and continued on a run up the street when a mob turned the corner. The men shut the door, and thought they would pray, but their prayers were cut short by the pounding on the door. Mrs. Gonzales' mother, who was too old to climb over a six-foot wall, urged her daughter with the husband and the pastor to run and get to safety. She said, "They surely will not bother an old woman like me." So the three climbed over the wall out of sight. The mob paid little attention to the old woman except to give her a few slaps and to pour a bucket of paint on her head, which ran down over her face and her clothes. They threw all the furniture from the upper story into the streets, and threw out the new furniture in process of being made, and set fire to it. Nothing was left in the house but some pieces of chairs and an iron bedstead. They set the shavings on fire, think-

ing that the house would burn, but it did not.

In another part of the town, in the home of Sotero Hernandez, another mob was doing its terrible work. They did not burn anything here because they were occupied in trying to force Senora Guadalupe Cuevas to recant, and when she remained firm it infuriated them so much they threw her in the street, the mob following. When they were in the street they began to try to force the woman to kiss the picture of the Virgin of Guadalupe, which she refused to do. They tried to make her bow and worship the Virgin; this she refused to do also. Then they began to beat her and cut her flesh, thinking in this way they would force her to do as they wished. However, it had no effect on her except to make her still firmer in her refusal, and when she would try to talk to them of Christ they would buffet her in the mouth. Some Roman Catholics who looked on from their window said it was marvelous,—that she had a smile on her face when they were beating her. When they had beaten and stabbed her until she could not walk, they tied a rope around her neck and her feet, and dragged her almost across town, and left her outside of the city limits dead, with all her clothes torn off, and her breast cut off and her body full of wounds.

Sr. Moreno, who was a member of the church in Toluca but living in Irapuato, was caught in one of the mobs and beaten. He escaped and ran to the same house from which the woman who was killed had been taken. They went in after him and continued to stone him until they thought he was dead, and left him. He had many wounds in his body, and especially in his head, where they had slashed him with their knives, and a large number of his teeth had been knocked out. Later he regained consciousness and made his way to the hospital. Five others of the members of the church were wounded.

Two of the nurses of the military hospital are members of the church. The mob even went there to persecute them, but before they arrived the director, who is a Knight of Columbus, gave the two nurses orders to leave the hospital so all of them would not have to suffer for them. They left, and were saved because they had a room in a Catholic home where they had moved only a few days before, and the mob did not have the direction of them.

It makes my heart bleed to see this brave church so badly torn to pieces, without homes and without any place to worship. The church members are reduced to such poverty and misery that they cannot do anything. They are anxious to have a place to worship, and in the face of all the danger they would establish their services. Even though they can't assemble themselves the pastor goes from home to home, and reads and talks to them, and prays with them. Several families have gone to other cities, but those who have remained are active in talking to others.

How I pray the Lord to raise up some one to give us $1500 to buy a property in that town, so that our work can continue to prosper there in the presence of our enemies!—"Home and Foreign Fields."

> For the childhood of Jesus our Lord, for his birth and helpless babyhood, for his mother's gentle care and nurture, and for all unknown souls who nursed and tended him,
>
> Blessed be God, eternal friend of children!
>
> For his joyful, eager, natural yet obedient boyhood, uplifting human childhood into the Godhead, for the grace and love of God by which we know he took to himself the form of a child and gave to us the joy of knowing the Father,
>
> Blessed be God, eternal friend of children!

THE MIRACLE OF IT.

MARY A. BUTTERFIELD.

One sunny day last winter, when pedestrians on the outskirts of Jerusalem were picking their way along through the mud caused by several days of rain, two well-dressed Jews were walking and talking together about conditions in Palestine. They appeared to be capable business men from America, and the few words I overheard as they passed me confirmed my impression of them. One of them was saying something about "natural resources." The other replied, "Yes, that is the lack, natural re-

sources." I heard no more, but the words "natural resources" kept repeating themselves over and over in my mind.

"Natural resources,"—sure enough there are none to brag of in this land of hills and riverless valleys, especially none that would appeal to business men from America, where nature is prodigal with her contributions to the welfare of mankind. Doubtless it seemed ridiculous to these men to hope for economic developments sufficient for a nation in this "God-forsaken land," as it has been called by more than one visitor.

The incident brought to mind other similar expressions which are often heard in connection with the rehabilitation of Palestine in the face of its present building boom. "What can people do here for a living?" men say. "This building boom will cease, and there will be a terrible reaction,—financial depression, etc." The problem, which is a real one, appeared to be an unsolvable one to me, and I thought, "Is it possible that the age-old national hope of Israel is to be suspended once more in the midst of a pitiful economic situation which seems inevitable in the light of present developments?" Almost instantly, the answer came as though it had been whispered from heaven:

"God is not dependent upon natural resources"!

How true it is! His dealings with Israel have always been mainly supernatural. He who led two or three million Israelites out of Egypt between walls of water, and sustained them for 40 years in a barren wilderness, still lives, and is well able to perform the miracle necessary to accomplish his purpose for them in this land today. His supply of heavenly manna is not exhausted, nor has his power to bring water out of a rock ceased. He who issued the decree centuries ago, "And they shall build, ... and they shall plant" (Isaiah 65. 21), will have a way provided for sustenance and national growth when the building boom is over.

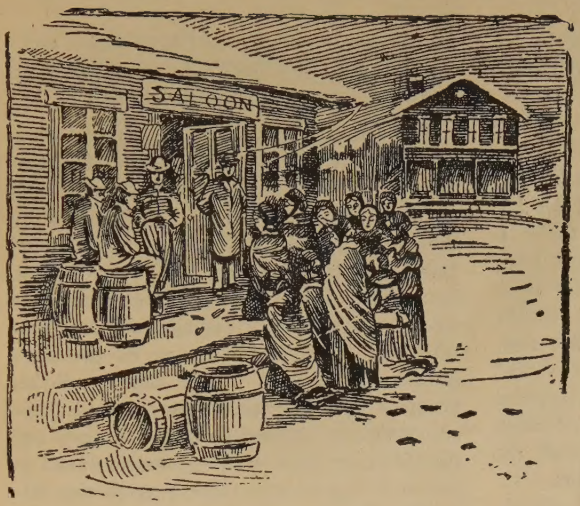
The two industries specially mentioned by the prophets—building and agriculture,—are the main ones among the Jews at present. In response to the hard labor of industrious colonists, resourceless swamps and deserts are yielding a means of livelihood where none was found before. One stands amazed at the rapidity with which a section of "wilderness" is changed into a town with tidy little homes and front yards which literally blossom as the rose. They live a simple life in the colonies. They demand no luxuries. Men and women are working together in a common cause.

Yet let no enthusiast paint an exaggerated picture of facts as they are in this land! One hesitates to tell what is taking place lest it reach its informants through magnified lenses.

The people in Palestine are not all Jews, nor do Jews possess all the land of Palestine. The highest estimate of the Jewish population is given at 150,000, which some believe to be an exaggeration. There are about 600,000 others in the land, most of whom are Moslems. All communities, Jewish, Moslem and Christian, are building and seeking to add to their possessions. However, there seems to be an increasing spirit of recognition of each other's claims which has subdued former manifestations of antagonism which prevailed for a period after the war. It is indeed noteworthy that the Jew in his revival of national life is following the injunction given to his forefathers in kindly dealings with the stranger within his gates. In many respects blessing has come to the land with the return of the Jew, though not everyone recognizes it yet.

Another miracle in the process of operation is the great spiritual miracle of the ages for Israel, the revelation of their Saviour and Messiah.

Slowly but surely the mighty miracle-worker is preparing the hearts of this nation for the return of the Messiah. A spirit of liberalism, together with dissatisfaction with old traditions, is partly responsible for their willingness to listen to the gospel. Our little "Tin Tabernacle" is not a thing of beauty, nor is it equipped with much in the way of natural resource, but he who inhabits the praises of Israel has been pleased to dwell there, and he speaks to men and women who come to the meetings. Our faithful evangelist is kept busy with groups of people who come to read or to learn English. We have had some precious meetings there recently, attended by from fifty to seventy souls. Interesting discussions take place at the close of the services, when real vital questions are asked by different ones and answered by the evangelist. No one knows the results. More often than not,



LEST WE FORGET!

Women's Christian Temperance Union Crusaders, December 23, 1873. (By courtesy of the "Union Signal.")

none are apparent, and sometimes it has looked rather discouraging, but in the assurance of the presence of Christ himself we do not doubt that miracles are being wrought in hearts. We have been claiming many souls for the kingdom of God. Pray for them, and do not forget the "sons of the stranger" in this land and the adjacent desert, for God's plan includes them also! "The burden upon Arabia" and "the burden of the valley of vision" (Judah and Israel, Isaiah 21.13 to 22.7,) both await the miracle-touch of the hand of God to fulfil his pledge to Abraham concerning both Isaac and Ishmael.—"Alliance Weekly."

CURRENT THOUGHT.

An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation.—John R. Mott.

Legislation against liquor rests on precisely the same foundation as legislation against slavery, against the abuse of seamen, against imprisonment for debt, against child labor, against the traffic and use of habit-forming drugs. They are all the result of the experience of the American people that such evils vitally affect the public welfare, and never will or can be abated by public opinion or individual action.—Albert Bushnell Hart.

The church of the living God is divine in essence but human in its outward aspect. It has been subject to not a Reformation, but a whole host of reformations, no one of which need be considered in every respect a finality. In nothing is the divine aspect of the church more evident than that there is now no church or sect or group in Christendom that might not rightly be called a reformed church. Does some devout Roman Catholic rise to deny that statement in so far as it concerns his own church? I simply point, in reply, to the fact that one of the longest chapters in the decrees of the Council of Trent is entitled to "De Reformatione Ecclesiae." And our reason for optimism concerning **the ultimate possibility of unity in the church** is that the Holy Spirit is continually infusing new vitality, new ideals, new possibilities into the minds and hearts and souls of the people of God. Truth always remains truth, and its foundations cannot be moved, but in human perceptions and appreciations of truth there is nothing static. All the power of all the ultra-conservative force in Christendom cannot estop the Holy Spirit from leading his church into all truth, and whatever is amiss in any part of his church can be corrected and made right by the slow process which God always has chosen to accomplish his will.—Frederic C. Morehouse.

THE MISSION FIELD: AT HOME AND ABROAD.

A girl of sixteen, her first year in Instituto Crandon, **Montevideo,** said to one of the teachers:

"Do you know, I want to be a Protestant."

"Yes? And why?" the teacher asked.

Her answer was most gratifying, for her only contact with Protestantism as it is lived has been in the school this past year.

"Because," she said, "your religion is so simple and so sincere. There is no mystery about it. You don't have to believe anything without knowing why you believe it."

That, the first year, along with learning to live the sincere, simple gospel, will surely lead to a definite Christian experience the second or third year.—From a report.

The report for 1925 of work in **Madagascar** appears in a recent number of the "Journal des Missions Evangéliques" of the Paris Société des Missions Evangéliques. It is encouraging throughout, except for financial stringency.

It reports a staff of nine missionaries, 51 evangelists or inspectors, 68 pastors and 105 catechists, with 468 churches and 53 outstations.

In a population of 416,928 there are 177,928 Protestants. They claim nearly 16,000 communicants.

Baptism of children amounted to 2555, of adults 1644: total, 4199.

Total receipts were nearly 600,000 francs.

Active work is carried on in all the usual evangelical and educational lines, including also Bible schools, an intermissionary medical school, and a leprosarium.

A grave little man came up to me at prayer meeting in Calvary Church, **Havana,** one night, and gave me his card. He is a restaurant man in the city. On his business card, instead of advertisement of his place of business, were these words underneath his name:

"Diacono y Tesorio Iglesia Bautista, Calario" (Deacon and treasurer of Calvary Baptist Church).

I remembered the literal translation given me by a Greek scholar of those words of greeting which Paul uses in his second letter to Timothy: "Paul . . . . in the service of the life that is in Christ Jesus." Holgado wants the world to know that first of all his business is that of Christ Jesus, serving through the church he established on earth.—"Home and Foreign Fields."

The Christmas season (1925) had been anticipated with a certain amount of apprehension on account of the violent threats of anti-foreign demonstrations planned by the National Students' Union to upset Chrismas celebrations and services. Thank God, in answer to the many prayers that were offered during the preceding weeks, no disturbances took place! In one of the large government schools in the capital of this province anti-Christian lectures had been arranged for Christmas Day, but they fell flat, for even some of the lecturers failed to put in an appearance. For fear of any disturbances the governor proclaimed martial law in the morning, which evidently damped the ardor of some. During Christmas week I sold more gospels on the street than I had done for many months previously, and found the crowds that gathered round me were friendly. It is as it was of old,—"The common people heard him gladly."—Herbert J. Squire, China.

A group of Christian native women, for some reason which we will not question, were sent to work for a Portuguese farmer. He grew sugar cane, and from it made a native beer. He ordered these women to take this beer in large demijohns on their heads to the villages where it had been already sold. The women refused, and he accordingly preferred charges against them to the local government official. They were accused of refusing to work. In reply to questions asked them by the official they said that they had not refused to work. Further cross-examination brought out the fact that they refused to carry demijohns of beer on their heads, or have anything else to do with the business: they were ready to work at anything else. The government official said to the Portuguese farmer:

"My advice to you is to let these women alone. The grinding of sugar cane to make beer is not permitted, and if you insist on their doing that kind of work they will make trouble for you, and also for me. **They are Christians,** and the God whom they serve is a powerful God."

The women were therefore acquitted. Nothing other than the gospel could produce such strong character.—Dr. Wm. C. Terril, Johannesburg, Transvaal.

A Million Testaments for China.

GEORGE T. B. DAVIS.

A year and a half ago a movement was started in China for the careful presentation of a million copies of the New Testament to the people of that land. The plan was endorsed by the Bible Societies and the missionaries, who made request for 750,000 copies of the Book for wise distribution among the people in their districts. A half-million are being printed in Shanghai, and it was planned to begin the nationwide distribution this autumn.

It is estimated that the cost of the campaign, including the printing and distribution of the Testaments, will be about $150,000, or fifteen cents a copy. More than 8000 contributions have been received from the United States and Canada, which cover the cost of a half-million copies, while Great Britain, Australia and New Zealand have provided funds for nearly 100,000 copies. Another 400,000 copies are required to reach the million mark.

One of the most interesting donations came from Mr. P. J. Sirinides of Athens, Greece. The amount he forwarded included contributions received from a Sunday school in Athens, and from more than 50 individuals, including an archbishop and five priests of the Greek Orthodox church. Large numbers of donations from the United States and Canada have come from churches, Sunday schools, Bible classes, and Young People's Societies. Individual gifts have ranged from ten cents to $5000.

Perhaps never in all the long history of China has there been such an opportune moment as the present for a nationwide distribution of the Word of God. More people can read than ever before. Millions of boys and girls and young people are now attending government schools, and would eagerly receive and read a copy of the New Testament.

The present crisis in China emphasizes the need for the speedy distribution of the Word of God throughout the land. In the midst of all the change and chaos the hearts of the people are hungry for something that will give stability and peace of soul. A Chinese professor in Nanking said to me with emphasis:

"Now is the time to work strenuously for the salvation of China!"

Will not each one who reads these lines have some share, at least by prayer, in this effort to give God's Word to the people of China in her hour of chaos and distress? Please pray that the funds for the remaining 400,000 Testaments will speedily be supplied, that the entire million Testaments may be given to the people of China in this hour of crisis and opportunity!

Will you not pray earnestly for my brother and myself, and for all who give out and for all who receive the books in China, and that gracious revivals may spring up as God's Word is distributed throughout the land?

In the United States funds for the campaign are being received by a committee of business men in Philadelphia. The treasurer, Mr. John G. Harris, 119 South 4th Street, Philadelphia, Pa., will be glad to receive donations for meeting the expense of the remaining 400,000 Testaments.

The International Conference on the Christian Mission in Africa.

Coöperation between the European governments and Protestant missionary agencies in the planning of a new and practical type of education for colonies in Africa will result from the Conference on the Christian Mission in Africa held last September in Le Zoute, Belgium. This is the word brought back to the United States by the delegates attending from America. They say also that the conference gave to Belgian government officials a new appreciation of Protestant mission work in the Congo, and gave to Belgium a new idea of the Negro race through such able Negro delegates as Bishop Matthew W. Clair of the Methodist Episcopal church, Bishop Graves of the African Methodist Episcopal church, President John Hope of Morehouse College, Atlanta, Ga., and Max Yergen of the South Africa Y. M. C. A.

Prominent among the 250 delegates from 13 countries and 63 mission societies were 80 Americans. Americans other than mis-

sion officials prominent in the conference included Dr. Anson Phelps-Stokes and Dr. Thomas Jesse Jones of New York, officers of the Phelps-Stokes Foundation; Dr. E. C. Sage and Jackson Davis of the General Education Board; Dr. J. H. Dillard, president of the Jeanes and Slater Foundations; James L. Sibley of South Carolina, educational adviser in Liberia. Dr. Donald Fraser, famous Scottish missionary in Livingstonia, presided.

"We are hoping that the place of education in Africa will be greatly increased and that European governments will more and more take over the education of the natives," said Dr. Donohugh of the Methodist Foreign Board on his return to America. "We are looking for greater sympathy and greater coöperation from Belgian and other European officials and diplomats as a result of this gathering of missionaries and statesmen. All the important Belgian officials attended, and there were messages from the king, the queen and the crown prince.

"As the conference considered race relationships in Africa, or evangelism, or the present condition and the future of education, or land, or labor, men rose one after another and presented a bewildering range of pictures that revealed infinite variety that is Africa.

"It became clear, for instance, from the evidence of the different governments that all the European powers ruling in Africa have discovered that the time has passed away when they need only occupy themselves with securing conditions of peace and order, and facilities of transport, and some revenue. The human wealth of Africa is seen to be the primary concern of government. Some see it from the angle of self-interest, others with a larger element of the spirit of trusteeship. As Sir Frederick Lugard put it, the increasing acceptance of the principle underlying the League of Nation's mandate conception will bring as great a change as was the abolition of slavery. One immediate effect of this is that everywhere governments are entering the field of the education of the African, which hitherto has been the almost exclusive field of missions. Missions are today responsible for over 90% of the education of Africans.

"The plan for education sees native education in Africa as a coöperative undertaking, in which government, missions, natives and the commercial community are concerned. After defining the sphere of government authority, and recommending a scheme of visiting teachers of the Jeanes type who have effected such wonderful progress in the Southern states in this country, the plan outlines the respective places of government and missions in the development of the higher and lower grades both of actual education and the training of teachers, and recommends a revenue policy adequate to the elementary education of all native children. It proposes a curriculum related to the total life of the community, with character development based on religion covering all, and especially health, the building of a sound home life, and an informal use of recreation, and concludes with a strong plea for a specifically religious education of the highest efficiency, including religious knowledge, its translation into ethical practice, and its relation to worship."

Among other recommendations of the conference were these:

The increased utilization of mission schools for the spreading of knowledge regarding health matters;

Welcome to the newly established International Institute of African Languages and Cultures, and recommendation that missions and mission boards coöperate with it;

Emphasis on the importance of missionary bodies laying out for themselves a program of publication of Christian literature for their work;

The preparation of adequate literature for helping the African church in its effort to evangelize the Moslems.

The main effort of the Christian church is the carrying of the evangel to those who have not received it, and this purpose was set forth in strong terms.

The high devotional and spiritual life of the conference, together with the rare quality of interchange of opinions on a uniformly high level, made it one that will exert a large influence on mission, and probably on government, thought and planning for years to come.

There isn't a word in the Bible about giving the heathen the gospel indirectly.

"See our Christmas toys!" Refugee children at Marash, under the care of Miss Annie Davies of Beirut, showing toys they received last Christmas.

CHRISTMAS ON THE MISSION FIELD A YEAR AGO!

What will our little girls say when they see a Papa and Mama doll with a baby doll! Thank you for the love which not only thinks of supplying the necessary food and clothing for our children, but remembers the yearning that every little girl has to mother a doll of her very own!—Miss Annie Davies, Beyrout.

We have had a real happy Christmas season. The Christians keep it with enthusiasm, as both a home and a church festival. The church looked pretty, trimmed with red and green paper wreaths and potted plants.

The Christmas story was told all in song, the singers being school boys and teachers, accompanied by an Indian orchestra, also home talent. There was a little added in the dramatic line, picturing quite effectively the part of angels, shepherds, wise men and Herod in the story.

The next day the children had their festival dinner, to which any child in the community that had no such dinner at home was welcome. After that came an out-of-door occasion, the program being planned, prepared and rendered by the children and their teachers.

The end of this was the giving out of the little gifts, which they treasure so much. These gifts, or the money to buy them, as well as the dinner, were all through the generosity of friends at home.—R. W. Fairbank, India.

We are now in the midst of Christmas work, and thank you with all our hearts for the help that has come for the Chinese friends. Packages have come in every mail from America, and we have had such fun unpacking and looking over the contents, sorting and then packing for each day school on the district. Some are far interior, and it takes a long time to get there, so men have been sent out in various directions with the gifts for the school children, the workers and the church members. They will all be happy indeed.

Thank you all a thousand times for all you have done to make Christmas brighter for the children here! Because of the drought and the civil war it is a hard year, and many are in need. The packages have come through in good condition so far, and we are most thankful for them all. It looks as though there will be enough to go around this year when all the packages arrive.

Our Kiukiang Missionary Society is also preparing for Christmas. They had a splendid meeting last week, and decided that in addition to their scholarship in Africa and other regular work they would send a Christmas offering to the great interior province of Yunnan. A committee was appointed to collect the money immediately, and within five days they had raised $45, and had the check on its way to Yunnan.

We thank God for the spirit of these Chinese Christian young women.

One interesting feature of the program was the visit of an African doll which came out in a box from America. It is too much of a curio to give to any one child, so we will keep it to take from place to place to give the people an idea of what a person in Africa looks like. They were so interested in that attractive doll, and one after another exclaimed, "Are they really as dark as that?" But that doll has made Africa nearer to them now.

Thank you again for your gifts and all your help in the work here! God bless you all abundantly this coming year in your work for him!—Miss Edith Fredericks, China.

Our Christmas was a happy time, and will not soon be forgotten. The spirit of it began weeks before.

Knowing how much anticipation has to do with all of our joys, we let the girls know that they would each receive a present. American children receive so many presents that I wonder if any child could realize what it would mean to not be sure of even one? The year before we had to cut small cakes of soap up in order to make each one get something, but this year our friends had begun sending us parcels in September, so that we knew that each would surely have a gift.

Then it was suggested that they should not think just of what they were to receive, but what they would give to make someone else happy. What could they give? That was for them to consider, and it meant some considering, for most of them have no money of their own, and there are few ways of earning pennies in a school like this. They finally decided to go without meat two times. They are fond of meat curry, and only get meat twice a week. The meat each time costs about a dollar. The dollar saved the first time they decided to send to the Baby Fold in Bareilly, and the other dollar to the Leper Asylum here in Roorkee. That dollar to the Leper Asylum would help the managers to buy a Christmas dinner for the suffering ones. When Christmas Day came I really think that no children in the world were any happier than the little family we had here, and I am sure that the cause of the real joy was that they had made some one else have a happy day too.

We had so hoped that each girl might have a doll, as some of them had never had dolls. In that we were disappointed, but about half of them received dolls, and the rest were happy with what they did get. There was such a sweet spirit among them, and I am hoping that the others may have dolls this coming year.

At Easter time the girls again decided to go without meat, as the offering was to be for missions for others. We changed the money into pice (one pice is one-half a cent), and each child herself dropped into the bag the amount that her meat would have cost. It made me have a lump in my throat as I saw them and the happy faces as each one, even the little tots, dropped in the pice which had meant real self-denial. How I do long for the home church to know again the joy of giving for others!—Miss Carlotta E. Hoffman, India.

The parcels have been a great help and joy to us this year. They came in good time for Christmas prize giving, and certainly made Christmas a happy time. Everything was most useful. We were delighted to get the kindergarten supplies. The American pencils gave great pleasure to the children, as well as helping financially. Some pieces of cloth were suitable for making boys' shirts and girls' dresses. Some of the poorest children have not enough clothing to make them presentable. The Bible-women did appreciate the safety pins. There was only one doll, and it was difficult to decide who should have it. It was finally given to a little girl who told the best Bible story. It is needless to say that it made her supremely happy.

Some of you have asked what we need most for next year. Two hundred pairs of pants and drawers for boys and girls who come to school almost in a state of nudity. These children are from five to twelve years old. Where it is not possible to do the sewing, just send the remnants and we will get them made here!

Christmas Day we had a lovely party. We were an extremely happy family of school children and Christian workers. At the morning service the church was packed

to the door, with over 100 children sitting on the floor. After the church service the Christmas dinner was served to the children first. They sat on the ground outside the church. Where did we get the plates? Why, we used large leaves pinned together with thorns. And cups? What need of cups? The children held their hands cup-shaped to their mouths while the water-bearer poured the water in a small stream from the neck of the goatskin waterbag. Professional cooks brought their huge caldrons and cooked the rice and curry on the spot.

Where did we get the money for all this grand dinner? God sent his ravens in khaki to get the money for us. Major and Mrs. Lee-Spratt, of the Soldiers' Home, went to the hotels Christmas Eve and sang carols along with some Christian soldiers, and from the results sent us, early Christmas morning, enough money to cover all the expenses of our dinner.

After the children were dismissed all the preachers, teachers, Bible-women and their families, together with our guests, gathered in front of the bungalow, where they were served a substantial Indian Christmas dinner. These brought their own cups and plates.

After dinner every Bible-woman and each of her children and every teacher received a small gift from the parcels.—Miss S. C. Holman, Agra, India.

My dear American friends:

With what joy we opened those delightful Christmas boxes! We placed the contents in little heaps all over my study floor.

There was a pile of cards and pictures for each Bible-woman to distribute among the people who came to her Christmas program. Each woman was given for herself one of those lovely bags containing needles, thread, cotton, scissors, handkerchief, towel, pencil and notebook.

The teachers in the Woman's School had a little heap laid out for them also, and a Christmas tree was covered with gifts for the 45 women students, their invited guests, and the little children who crowded in "to see." The latter could hardly wait to get their grimy little hands on the dolls.

The girls in the Industrial School had a share of the good things, and a group of old women who live in the same school had something to make them happy. Next the Orphanage children and the boys who work at cabinet-making and their teachers were provided for.

This was the best Christmas ever, as the boxes contained such usable things. Many shivering little bodies are the warmer for the lovely fleece-lined underwear. One widow and her children had all their winter clothes stolen, so they were most happy to have a share in these warm things. Pastors' and teachers' families were not forgotten in the distribution.

The children's stockings were just the right size for the bound-footed women, and the larger size were suitable for those with natural feet. The quilt blocks are being put together by a Christian widow, whose brother-in-law robbed her of all that she had and drove her out of her house because she would not worship the ancestral tablets.

The toys are lovely, but they are heavy, and cost duty, so next year we will just omit them from our boxes, will we not?

What can I say to show a proper appreciation of the checks? One check helped to give 60 women and children who seldom have a good meal an excellent Chinese dinner, something besides rice and mustard greens. One check gave a homeless widow a week at the Kate C. Woodhull Hospital. She said that it was the best week of her life, though the poor old soul was found to have cancer of the stomach. She had a wonderful bath in a big white tub, and had a bed with sheets for the first time in her life of seventy years. She would pat the clean bed and say, "Thank God! Thank Miss Wiley, too!" But the thanks really belong to you, not to me, your agent.

Oh for a Thousand Tongues!

(Adapted.)

Oh for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and king,
The triumphs of his grace!

Hear him, ye deaf! His praise, ye dumb,
Your loosened tongues employ!
Ye blind, behold your Saviour come,
And leap, ye lame, for joy!

Ye lepers, too, ye need not die!
Fling far your beggar's bowl!
The Saviour hears your piteous cry,—
Your Lord doth make you whole!

Dear friends, you have made many hearts happier by your generous thought, and may you in turn find an afterglow of Christmas joy shining upon you through every day of the year! God bless you every one! Numbers 6. 24-26.—Miss Wiley, Foochow City, China.

Tuguegarao, Philippine Islands.

To the Givers of our Sunday School Supplies:

Our dear friends,

During the month of December it always seems necessary to defer letter-writing and some other things in order to give full attention to the Christmas programs and more fittingly celebrate the birthday of Jesus. It has been some time now since I have acknowledged with a hearty "Thank you" the supplies sent during the fall months. Since the increase in postal rates we are receiving about one-tenth as many papers as formerly. This kind of tithing is not to the advantage of mission work. However, it has happened this year that I received more Christmas gifts for distribution than in other years, and it is a great pleasure to pass along these gifts so generously provided, and see the happiness they give to these other members of the family of our heavenly Father.

There are 20 children in the families of our five married pastors. We sent gifts to all of these, and also to the five unmarried preachers and ten deaconesses. From the gifts you sent us we were also able to provide for the younger classes in the local Sunday school and the children in half-a-dozen barrio classes.

These past few years we have made a special effort to have our Christmas eve program a really sacred service. Some miss the peanuts and Santa Claus, but the old Christmas songs, with a simple dramatization of the Bethlehem scenes with an increasing number of people following the wise men in bringing their gifts to the manger, is developing a service which leaves a spiritual impression, and one which we delight to repeat year after year. On Christmas morning the "white gifts" were taken to persons in special need. The gifts provided for the classes were also distributed at that time by the teachers. Programs were held the two following nights in neighboring barrios and towns where some of our workers went to help. One of the fine arts of the Filipino people is the making of beautiful paper lanterns. These add to the usual Christmas decorations with which you are familiar. All our churches and chapels are what you would call barnlike, and material for decoration is worth a great deal to cover bare boards or bamboo. From our church here the decorations were pulled down immediately and taken to another town, to be used the next night, and again the third night in a barrio. Our committee had made the church look so pretty I wanted it to remain so over the following Sunday at least. Our supply of decorations is also wearing out from being carried about to many places. That is why I am making request early for more red, white, green and tinsel ropes to use for this purpose next year.

Since Christmas a young man who teaches school in the south end of our district has written of the program he gave in the schoolhouse, the first of its kind there, he says. He writes, "The next day our municipal president asked me where I got the background of the program we had rendered. I was glad to open my Bible to him, for I often pocket it, and let him read the passages about the birth of Christ for himself." The same letter tells that he gave to every pupil in his sixth and seventh grades a copy of the book of Proverbs, which he ordered from the American Bible Society. Three weeks later this same young man wrote to us of his school work, and that he had asked the pupils to quote from books, examples of simple, complex and compound sentences. He says, "I detected from most of them that they quoted memory verses from the Proverbs." This teacher is a brother-in-law of one of our pastors.

Min-Tsing Girls' School,
Min-Tsing, Foochow,
Fukien, China.

Dear Christmas Friends,

All the Christmas decorations—tree, tinsel, wreaths, bells, poinsettias,—have been taken down now and put away, but with the putting away of these things we have not put away Christmas from our hearts. There was such deep joy in it for all of us! The school girls loved the decorating, and were much pleased with all their efforts.

Our Christmas dinner was nice, not a big one, but good and well served, just a bit different from other days. We knew that all of this was just the outward expression of what our hearts were feeling. We do like warmth and color, we like to be merry and gay.

But if Christmas meant only decorations and gifts, a good dinner and fun, it would leave us empty indeed.

Early in the month we began singing the Christmas songs. My heart was full of prayer and praise, and had been for weeks, but the morning one of the teachers announced a Christmas hymn for chapel there was a bound of joy as I realized that the long expected time had come, and we were all going to worship the Saviour very especially, a little differently from other days. While the girls sang that Christmas hymn with the eagerness and fervor of youth, a little song of praise sang itself in my heart to the Father for sending his Son and letting us know about him, and for letting me be here in this place to tell about him. In those chapel talks there was every morning some new thought about him, something that gripped and held and made the day warm and glowing with his presence. We all felt it, servants and students as well as teachers, and there was a sweet solemn awe and a hush in every morning service.

On Christmas eve the girls and teachers went out to sing on the roads and before the homes of Christian people. Their star lanterns made the procession beautiful in the darkness of night, and did indeed symbolize the coming of the Star to the darkness of the world. All the Christian people had star lanterns hung before their doors to guide us to them, and they invited us to enter and partake of cakes and tea, watermelon seeds and oranges, while the air resounded with firecrackers and shouts of welcome. Best of all was the singing. Little Bethlehem town on the Judean hillside that winter night could not have been more quiet and still than was our own valley, nor could the song of the multitude of angels have caused more joy in heaven, than did the singing of these girls as they announced "Joy to the world, the Lord is come!" Isn't singing just the most beautiful way to tell the most wonderful thing that has happened to one? So the girls

A Christmas feast of orphan children in India.

sang, so the Christian people responded in song, all the while the little prayer was constantly in our hearts that all who heard might know him also.

On Sunday morning we entertained in our chapel all the people from our afternoon Sunday schools. The girls had invited them to come, and had gone out early that morning to bring them in. It was a happy time, and gave these dear people the opportunity to see what Christmas was like in a Christian school. They heard again the story of the Baby Jesus, and the little children had cards to take away with them that they might remember.

There were programs in various places all those days, but the whole program of Christmas culminated on Sunday night when the girls gave the pageant, "Love, the Conqueror." It was beautiful. "Love" dressed in white with crown of gold, carried a waving banner with the Chinese character "Love" on it. To her finally all nations bowed in submission, as also did "Riches," "Power," and "Knowledge." When they sang the praise song at the close it was like a burst of joy in praise of the Christ. Oh, yes, I know this is a far-away little quiet place in the interior of China, but isn't it all the more wonderful that our Lord can come even to this place? Doesn't it show his conquest over lives? Doesn't it show that his kingdom is like the tiny mustard seed which grew to a great tree?

The freedom of these girls is the amazing thing to me. Jesus has been known in China less than a hundred years, and yet the 4000-year-old customs have been broken away, and girls, free as girls anywhere in all the world, free as the air they breathe, are singing his praises and telling about him. Not one of these 41 girls is a child wife, not one of them has bound feet! They are free! Isn't that something to praise God for?

This Christmas brought us such lovely parcels from all of you good friends. We thank you for sharing with us. Beads, ribbons, barrettes are the most treasured gifts, and on Sunday morning when the girls went to church they looked so pretty all decked out in the Christmas gifts. I wish you dear friends in America could have seen them. They wore their best coats, the ones they put aside for special occasions. Their hair was smoothed and shiny, and the barrettes and ribbons gave such a festive air. Best of all, their happy faces showed pleasure and contentment. You would have loved seeing the gay line march off through the village to church.

Every time I opened a Christmas parcel this year I thanked the Father for friends who care about us, and are faithful. You all sent such lovely, new, beautiful things, and we do thank you over and over, and pray that your whole year may be as happy and as full of the Christ as our Christmas time has been!

I want to add a bit of personal thanks for all the things sent just for me. I do not know what I would do were it not for these parcels bringing all the little necessities and accessories which we cannot get out here. I especially enjoy the new books sent, the dainty, exquisite handkerchief, the boxes of candy and stationery, the magazine subscriptions. It is nice being a missionary and having friends, both known and unknown, sending out little gifts and love and prayers to warm and gladden our hearts!

We all love you and thank you and wish you a Happy New Year!

Most cordially,

(Signed) Ursula Tyler.

Christmas, 1927.

Reader, make up your mind now to brighten next Christmas in some mission field, at home or abroad! If you do not know personally any missionary on the field, you can find out about some one from the mission societies of your church. Start your "Christmas, 1927, Fund" now, before you forget it, and begin to make articles to send out!

Gifts for this Christmas must be hurried off. Be sure to prepay the proper postage in full!

The two Christmas pictures used in these pages are kindly loaned to us by Miss Emily C. Wheeler, secretary-treasurer of the National Armenia and India Relief Association, who will receive and forward money for the support of needy children in these and other lands. Her address is 345 East 25th Street, Brooklyn, N. Y.

Missionaries are asked to send us accounts of their Christmas celebrations this year; also their names and addresses, if they would like articles for next Christmas.

An Oriental thus gives his impressions of our American Christmas:

"For weeks before Christmas people's faces seemed to have an unusual light in them, bright and shining. Every one was more thoughtful, more desirous of giving pleasure, unusually kind and courteous. Those who ordinarily were close, for the time being became generous and charitable. Those in the habit of doing small mean things seemed possessed of a new spirit. I would suggest to Americans that it would be a good thing if all the charm of the Christmas spirit could be made to always thus express itself in their Christian nation."

Transylvanian Alliance of Gospel Workers.

Dear Friend and Brother in Christ:

Your recent letter gives me a good opportunity to express how deeply thankful I feel for getting all the years past your Record of Christian Work. I always welcome his arrival with joy, because I often get much blessing from reading it, and I think many others to whom I have tell some story or illustration in Sunday-school, Bible circle, or evangelization may have been blessed for eternity too. . . . .

With renewed expressions of my deep gratitude and kind sentiments, believe me, Dear Mr. Moody,

Yours very faithfully,

(Signed) Arthur Tompa.

SOME ADVENTURES IN FELLOWSHIP BY THE YOUNG PEOPLE OF EUROPE AND AMERICA.

Rev. Francis E. Clark, D. D.

In these days when we get from Europe so many dark rumors of a recrudescence of the war spirit over debt payments, and of the development of petty hatreds and spite that has gone to the length of personal violence toward American tourists because they belong to the chief creditor nation, it is reassuring to know of counteracting influences for peace and good will and active Christian fellowship.

Such were the influences preëminently that surrounded the Seventh World's Christian Endeavor Convention held in London a few weeks since. There tens of thousands of young people, representing 37 different nations and almost as many languages, met together in a delightful spirit of harmony for nearly a week without the utterance of a single word of ill feeling or jealousy, of reproach for the past or of possible revenge in the future.

Moreover, they not only lived together in a spirit of tolerance,—mere tolerance is a poor and tame affair,—but they talked together and sang together and prayed together. Indeed, the fact that they prayed together and sang together accounted largely for the fact that they lived together in such harmony, for people who pray together to the same Father in heaven cannot well help realizing their true brotherhood.

Still more heart-uniting were the songs of the convention, and it was noticeable that the hymns of fellowship were the most popular of all. None was sung so often or with such gusto as that simple but grand old hymn of brotherhood, which has been translated into scores of languages,—

"Blest be the tie that binds
Our hearts in Christian love!"

In this Germans and British, Austrians and Americans, Hungarians and Spanish, delegates from the Baltic and Balkan states, Australians and Scandinavians, joined with equal heartiness in this pledge of love and goodwill, and in parting all prayed in song for every other,—

"God be with you till we meet again!"

The convention, too, was as much a demonstration of interdenominational comity as of international unity. Not only was every one of the 48 United States represented among the nearly one thousand delegates from America, but probably nearly all of the more than 148 denominations with which we are blessed,—certainly all the leading ones,—had some representatives present. But from the utterances of the speakers one would not know that the members of more than one denomination were foregathering in the Crystal Palace, in the Royal Albert Memorial Hall, and in scores of churches of many denominations. Though there was no glorification of denominations, there was certainly no disparagement of any.

It was noticeable that the Church of England, which hitherto has not been prominent in Christian Endeavor gatherings, was conspicuous in its leadership. The archbishop of Canterbury, the highest ecclesiastic in all the kingdom, gave an address of welcome,—the first note of the convention,—and it was a note of good fellowship. He declared that though the difference between the churches was a real one, they were as nothing compared with the gulf that separated a believer in the religion of Jesus from an unbeliever.

The always popular bishop of London presided at one session in the Crystal Palace, and gave an admirable and stirring address. The new president of the British Christian Endeavor Union, the Rev. Canon Copner of Liverpool, is a man of rarely gentle, broad and catholic spirit, and is beloved by all the hundreds of thousands of British Endeavorers, most of whom are staunch Nonconformists.

Many of the leading speakers, both English and American, laid stress upon the peace-compelling character of Christianity, as illustrated by the audiences they were addressing, drawn from 37 nationalities, most of which eight years ago were nearing the end of a four years' war with one another, a war which had decimated some of these countries and loaded all with debts and misery unspeakable.

Hon. David Lloyd George and Hon. Ramsay MacDonald, the two ex-premiers of Great Britain, and Sir William Joynson-

Hicks, the home secretary, representing the present premier, gave addresses notable for the height and breadth of their Christian aspiration, as well as for their apparent deep sincerity and earnestness. Lloyd George, whose subject was "The Youth of the World for Peace," did not hesitate to declare that world disarmament must precede world peace. This he enforced at length with many illustrations.

The special cordiality with which the delegates from the late "enemy countries" were received by an audience that was largely English-speaking, was noticeable. No delegation was more enthusiastically cheered than the "German One Hundred," when Germany was named in the roll call of the nations, or when they stood together to sing one of their splendid German chorales, as they did on several occasions.

Baron Podmaniczky and Dr. Csia from Budapest, two of the leaders of the remarkable Hungarian Christian Endeavor Union, were received with unusual favor.

Of course no color line was drawn, and the messages from India and China, from each of which countries over two thousand societies were reported, were hailed with genuine joy, and the Negro delegate from Jamaica was conspicuous on more than one occasion.

The societies of Great Britain are famous for their Holiday Homes, of which there are many among the hills or by the seashore. At one of these, a beautiful estate in Conway, Wales, about 40 foreign delegates from 20 different nations were entertained free of all charge for a week, railway tickets from London even being provided. Here the Britishers and foreigners walked and rode and sailed and played and communed together, and had a good time generally, while at the same time nearly as many British Endeavorers crossed the Channel and spent a week in a similar Christian Endeavor Holiday Home in Germany.

After the convention over 400 American delegates, conducted by English guides, journeyed in parties large or small to the Continent, spending the Sundays of the tours in Frankfort on the Main and in Geneva, being welcomed respectively by their German and Swiss comrades in these cities, and enjoying great meetings for worship and fellowship.

In all these ways is the Christian Endeavor movement seeking to bring the young people of the world together in Christian service, and to render it more difficult for the god of war to make them his slaves in the years to come.

ROSES IN DECEMBER.

Rev. Hubert L. Simpson.*

If I forget thee, O Jerusalem, ... if I remember thee not! Psalm 137. 5. 6.

"God gave us memory," it has been said, "that we might have roses in December." So did those Hebrew exiles find, that roses and remembrance bloom amid the willows and the weeping in Babylon.

That is perhaps one of the discoveries which it is most important that we should make not only for our own sakes, but also for the sake of our fellows in misfortune, and for the sake of Jerusalem. Roses are not the special product of the plain of Sharon: they may flourish in the plain of Dura as well.

We may be forced to hang up our harps for a while, and the song in our hearts may be silent, and it looks like the end of all music. It looked like the end when they hanged the music of God himself up on the tree, and required mirth, saying, "Ah, thou that destroyest the Temple, and buildest it in three days, save thyself and come down from the cross!" Was ever mirth required in such awful circumstances? "Our tormentors required of us mirth, saying, Sing us one of the songs of Zion! How shall we sing the Lord's song in the land of a stranger?" The crucifixion of a nation foreshadowed the suffering of God for the world's redemption. The wise man had said, "As one that taketh off a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an heavy heart." But the wisdom of God is wiser than man, and when they took off his garments, cast-

* Mr. Simpson is one of the foremost of Scottish preachers.

ing lots for them, on that cold April morn, and when they brought the vinegar, even then they could not quench the music, and they could not blight the roses. "In the place where he was crucified, there was a garden."

Babylon has done its worst if it can make the exiles forget the past. Those sufferers recognized this, and they were determined that they would never forget. A row of hanging harps is a depressing sight, and as we contemplate it we are apt to forget that there ever was sweetest music ringing through life. The heavy hand of sorrow, depression and misfortune is apt, among other things, to take away our sense of proportion. We say to ourselves, Winter has come, and there can be no more flowers: the song has died from our lips, and there is nothing for it but to wreathe our harps with willow-shoots, to preserve their silent strings a little longer from decay. And we put our faith into cold storage, as it were, just when we need it most.

It is in December that we need the roses most, and so God gave us memory. "If I forget thee, O Jerusalem, let my right hand forget her cunning!" Babylon might have the power to silence the exiles' harps, but Babylon could never blot out the memory of Jerusalem. "O my God, my soul is cast down within me: THEREFORE do I remember thee from the land of the Hermonites, from the hill Mizar."

"It is not enough considered," says Samuel Johnson, "that mankind more often requires to be reminded than informed." There are those who speak and act these days as if the Israel of God had been exiled to Babylon for good and all. With long faces they hang up the harps, and by the rivers of Babylon they weep as they remember Zion. It is true that there are certain forms of faith that for the time are hung up. Why, even a harp may become irritating if its owner does nothing but keep harping upon it! I am not sorry that some of the old religious harps are willow-woven for the time. There are certain hymns, there are certain doctrines, there are certain aspects of faith, which for the time are in disfavor. It is true that the Israel of God, the church, whose are the oracles, to whom was entrusted the care of the special revelation of God, has been largely exiled from the place it used to have in the life of the nation. But the God of the church is not in exile, the eternal Word of God is not bound in Babylon: don't let us forget that! What I hear is the voice of them that have led us away captive requiring of us a song, or, as the suggestive Hebrew has it, requiring of us "words of song." That is something much to the good, and highly significant. I hear the voice of the very forces that have laid the church in heaps, as they imagine, saying to that very church, "Sing us one of the songs of Zion!"

"How shall we sing the Lord's song in a strange land?" Why, that is just the place to sing it! We have got something that they have not got, with all their seeming triumph. We have got something which the world needs, and it knows that it needs it, and that the church of Christ has got it. The world is beginning to realize that there is no other name given under heaven among men whereby we can be saved—socially, morally, and spiritually,—than the name that we have found so sweet.

Don't worry about the silent harps,—we may get them all down again some day,—but sing your song! The thing of tremendous and uplifting importance is how sweet the name of Jesus sounds in an unbeliever's ear. There may be a disguise of mirth, a forced gaiety, but Babylon knows that she needs Zion's song. And just about the last thing the exiled and discomforted church should be doing today is to weep by the waters of Babylon, and say, How can you expect us to sing the Lord's song today?

Babylon's Need.

The times are evil, are they? All the greater need for a high-power Saviour! After warning his disciples of all the evils that were coming upon the world, Jesus said, "When these things begin to come to pass, then lift up your heads, for your redemption draweth nigh!" The midnight hour is the time of the Bridegroom's arrival.

Israel had been unfaithful to the great charge that had been committed to her, and so she went into exile. But out of that experience she returned purified and strengthened and made fit to redeem the world.

Come to Northfield for a real sleigh ride!

The harps of the church are silent today because they have been used too much for the wrong purposes. They were never meant for political ballads and war snatches. But the world can only be saved if, in her temporary exile, she remembers and refuses to forget.

Babylon needs her song. In striking tones Babylon is calling for her song. Let her not through grief and self-pity, and mourning over what she has lost in the way of former place and prestige, fail to discern the opportunities of the hour!

There were two aspects in this call to remembrance on the part of the exiles, one negative, the other positive. "If I forget thee, O Jerusalem, let my right hand forget her cunning! If I remember thee not, let my tongue cleave to the roof of my mouth!"

There was, first of all, the need to keep from forgetting, in a selfish absorption of grief, all that the past had meant. Whatever is taken from us, nothing and nobody but ourselves can ever rob us of the past. And we are so robbed only when we forget.

But there was a positive note, the call to remember. Let Babylon know that although they had vanquished the body of Israel they had not touched her spirit! It is so easy in the midst of Babylon to hang up the old harps that once accompanied our singing, and to live as if the ideals of youth, mistaken though some of them may have been, were forever dead. Let my right hand forget her cunning, let my tongue be dumb, if I forget and do not remember the things which alone matter!

The hand with which we grip, the tongue with which we speak,—the essence of religion is at the root alike of all action and of all community of thought. What does all our busyness in Babylon amount to if we are neglecting the essentials? What is the good of the skilled right hand amassing wealth in the great city if the chief things are forgotten and never brought to mind? "Should auld acquaintance be forgot?" No, replies the very soul of us; in the regular remembrance of Zion, in the record and rekindling of spiritual experiences, alone lies hope for all.

Alongside of this picture of the discomfited captives and the sighing willows there is another picture to be set. God's dramas do not end with willows and weeping: they always issue in roses and rapture. You remember with what poignancy Shakspere makes Desdemona sing her willow-song as the drama hastens to its close.

She had a song of "willow."
An old thing 'twas, but it express'd her fortune,
And she died singing it. That song tonight
Will not go from my mind.

It was true of the captive daughter of Zion. But the harps of Israel came down again from the trees. "When the Lord turned again the captivity of Zion, then was our mouth filled with laughter, and our tongue with singing!" Israel brought back from her exile not only a chastening memory, but a new and sweeter song.

"Able to comfort others with the comfort wherewith we ourselves have been comforted of God," says the apostle, touching the very secret of silenced harps.

THE NATIVITY OF OUR LORD.*

Rev. Sidney Lovett.

Our Bible begins and ends with the picture of a tree. In the creation story in the book of Genesis the tree is spoken of as the tree of knowledge. In the apocalyptic vision of the book of Revelation the tree is referred to as the tree of life.

Now even a hurried study of these two pictures yields an interesting contrast.

The atmosphere of the Genesis story is heavy with the dew of fragrance of the world's dawning. There is about the tree in this story a sense of opulence. Its fruit, though forbidden, is tempting by virtue of its ripeness. To see it is to touch it and taste.

Come now to the other and later picture in the book of Revelation! Instead of the luxury of a garden there is the orderliness of a city. Instead of the singing of birds and the droning of bees you imagine the tread of feet and the rumble of traffic. Life has become settled and fixed. Spring and summer, with all their abandon, have passed. Autumn is come with its chastening suggestion of winter. And the tree is marked now not so much by its fruit which invites desire, as by its leaves which are full of healing and balm.

In like manner is our thought of Christ come to be bounded by two trees. With the joyful anniversary of his birth we associate the Christmas tree. With the more somber season that reminds us each year of his passion we remember the bare-limbed tree on which he was hanged. The cycle of Eden and the New Jerusalem is repeated. The Christmas tree with its lights and decorations stands close to the verdure and luxury of Eden. The tree that is shaped like a cross, with its remedial properties, stands nigh unto the New Jerusalem of invincible love. It is one with the tree of life, whose leaves are for the curing of the wounds of the world.

There was a time when all of us kept Christmas with great joy and good cheer. We seemed to hear the earth give back the echo of the angels' song. We read the timeless story of Christ's birth and sang the familiar Christmas hymns and carols with no disturbing doubts. The Christmas tree was a thing of beauty, and it bore rich and delectable fruit. Then came what Henry James termed the Great Interruption. The tree and its lights disappeared in the night of war. The song of the angels could not be heard above the roar of the guns. Instead of carols there were curses, and love all but left the world to the hideous devices of hate.

After the darkest of hours comes the graying of night into dawn. There are faint but sure signs to be descried in the sky of human affairs that point to the sunrise of a real Christmas Day. More significant than any single political act is the growth of a world will towards peace. The churches are finding their voices to proclaim this hope of humanity. To have the representatives of thirty communions declaring for the outlawry of war, for the excommunication of war by the churches, for the rights of the conscientious objector, for the application of the Golden Rule to issues national and international, for the reduction of armaments, against the militarization of civil life,—all this is like the sound of a song before sunrise of a Christmas that shall be no longer one day but every day!

Popularity was not sought by Jesus. He did not make the mistake which is being made by his followers today. There is abroad at this time a program based on statistics. The great leaders in the churches are those who can organize campaigns for recruiting, no matter what is recruited. And the dreadful thing has gripped the office-bearers of the local churches, and it is this which makes it so serious. There never were so many church members, there never was a more impotent church. We call Jesus, Lord, Lord, but we do not his words. Better far spend three years in getting twelve men to see and to remember what you are in the world to declare than have a vast throng of excited spectators crying, "Isn't he wonderful!"—Dr. John Gardner.

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* Northfield Conference of Religious Education, 1926 Condensed.

Mr. Lovett is a Congregational pastor in Boston.

IS JESUS GOD?

Rev. James I. Vance, D. D.

I want to read a few words about the deity of Christ. I do not say the "divinity" of Christ, because that word has been shallowed until it means but little.

The first Scripture is from the second chapter of Philippians, beginning at the sixth verse:

"Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him."

Then, following the steps of exaltation are the steps of humiliation.

The next passage is Colossians 2.9:

"In him dwelleth all the fulness of the Godhead bodily."

Paul seems to make words stagger in the effort to carry his thought.

The next Scripture is the opening verses of the first chapter of Hebrews:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son: whom he hath appointed heir of all things; by whom also he made the worlds; who, being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

Lastly, these verses from John 1:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

* Northfield General Conference, 1926.
Dr. Vance is a Southern Presbyterian minister in Nashville, Tenn.

There is no livelier nor acuter question in the realm of religious thought and controversy today than this, "Is Jesus God?" and there is not now, or at any other time, any question more fundamental to Christian faith or more essential to the existence of Christianity as a supernatural and authoritative religion than that which has to do with the Godhood of Jesus, who, in the prologue to John's Gospel, is called "The Word."

This is a living question because of the attacks that are being made on it. These attacks proceed along three lines.

Lines of Attack.

The first attack is along the line of a bigger view of man. There are those who say that man is divine. All men are divine. Any man is divine. I am divine. You are divine.

It may surprise you to know it. You do not feel divine, especially in some of your ugly moods and nasty tempers. You do not seem to yourself to be much of a god, especially when circumstances smash your plans and the Philistines make kindling wood of your efforts.

Yet there is a sense in which man is divine. He was made in the divine image. By grace he becomes partaker of the divine nature, and he possesses divine possibilities.

"Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." What a vista that opens!

I shall never forget the feeling that came over me when I was once preaching from this verse as a text. It was a commencement sermon for Tuskegee Institute, the year before Booker Washington died. He was present. The commencement exercises are put on there with considerable color and dramatic effect. The great body of students formed in a procession, and marched more than a mile around the grounds, the faculty preceding the student body, and a splendid band leading the entire procession. When we reached the great auditorium the students lined up on either side, and the band marched back and met the president and his faculty, who were in the rear, and marched back with them, and entered the auditorium,

the student body following. The building was packed. There were 500 white people on the platform and 5000 colored people in the audience.

I announced my text, "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is."

An old colored woman back in the audience, as I finished my text, shouted:

"Hallelujah!"

All at once there swept over me a sense of what a verse like that must mean to an under-privileged race. Indeed think what it means to the most highly privileged race! Yes, there is a sense in which man is divine. God opens vistas that are infinite to the soul as it climbs up and on.

But if Jesus of Nazareth was divine merely in the sense that you and I are divine, he was not God at all: he was merely a superman, and there is an infinite difference between a superman and God.

The second attack proceeds along the line of a smaller view of Christ.

There are those who would take away from Jesus all the big things recorded of him. They pose as scientific, and their fundamental position is that a fact sensed by a flesh perception is more important than a fact sensed by a spiritual perception. These people deny the miracles, and regard the supernatural as superstition. To be sure, they have not explained everything as yet, but they point to airships and the wireless and the radio, and say, "Give us time!" Their theory is that when they have succeeded in explaining away the miraculous elements connected with Christ he will be reduced to the measure of a mere man: a conclusion about which there may be a difference of opinion.

A third attack proceeds along the line of a diminished and diluted and attenuated conception of Godhood itself.

There are those who accept the Godhood of Christ, and then proceed to explain what they mean by Godhood. They say God is just another name for good. God and the good are one and the same, and Jesus was the good. He was the perfect good. He never did anything bad, and, being good, he is God.

It never seems to occur to these people that on their theory Adam was a god until he fell out of Eden.

If Jesus is God merely because he never committed actual sin, his Godhood is a fragile sort of thing, and the church would do well to take out accident insurance.

Suppose the Attack Succeeds!

These are the three lines of attack: a bigger view of man, a smaller view of Christ, and a diluted and attenuated view of Godhood itself. Suppose the attack succeeds, and we must give up our belief in the Godhood of Jesus: what follows?

First, you lose your Bible.

If Jesus was merely a good man, the Bible is merely a good book, and has no more authority than Macaulay's "History of England" or Baedeker's guide books. The glory of the Bible is not its age, its historical treasures, its literary beauty, its scientific information. The glory of the Bible is that in its pages there comes to meet us the sublimest figure in all history. "In the volume of the book it is written of me." If this figure shrivels to the dimensions of a mere man, you might as well send your Bible to the museum.

In the next place, you lose your Saviour.

There are many religious teachers, and there are many religions. A new one starts every day. Nothing is easier than to start a new religion. All that one needs, to start a new religion, is to propose something and then get persecuted.

There are plenty of religions,—there is only one gospel. There are many religious teachers,—there is only one Saviour. There is only one religious leader who proposes to save people from their sins: it is Jesus Christ.

When the Parliament of Religions was held in Chicago 33 years ago the representatives of the old ethnic faiths were there, each representing his cult. They were brilliantly appareled. When the time came for the representative of Christianity to speak, a man dressed in a quiet suit of black stepped out on the platform, and turning to these representatives of the old ethnic faiths said:

"Gentlemen, which of you has a religion that can cleanse the blood-stains from the hand of Lady Macbeth?" He said, "I come

to represent a religion which says, 'Though your sins be as scarlet, they shall be white as snow. Though they be red like crimson, they shall be as wool.'"

One day a young man in my church came to call on me, and said he wanted to join the Unitarian church. I said:

"Then you will have no Saviour, will you?"

"No," he answered. After a moment's thought he added, "But I don't need a Saviour."

I said: "What do you think of Jesus?"

"Oh," he said, "I think he is wonderful! He is the greatest figure in all history, the one perfect life our world has known, absolutely sinless."

"Is that your conception of Jesus?"

"Yes;" he said.

"Well, Jesus says you need a Saviour, and he says he is that Saviour, and the only Saviour," I replied.

Do you not see, if Jesus is not what he claims to be he is not even a good man, and if he is not God you have no Saviour? Man cannot forgive sin.

Not only so, but you lose your salvation. What we regard as salvation becomes simply a case of hysteria, a mood of hypnotism, a piece of pious somnambulism. There is no change that has taken place within us except a change that we can produce ourselves. It is a bit of autosuggestion, for only God can save. Man cannot lift himself by pulling at his boot-straps.

If Jesus is not God, you lose heaven. Whatever heaven may be, it is the one bright spot on the skyline. Heaven is the place where the wicked cease from troubling, and the weary are at rest. It is the country where God wipes the last lingering tear from the eyes of sorrow. Heaven is where we meet and greet our loved ones again.

If Jesus was not God he did not rise, and if Jesus did not rise we do not rise. We may sing "Jerusalem the Golden," and "Lead, Kindly Light," but our heaven is merely a castle in the air, and the new Jerusalem an empty mirage. There is nothing out there in the beyond to comfort a weary heart.

Not only so, but if Jesus be not God you lose your heavenly Father. Christ is the only one that has taken the terror out of the face of God, and shown us that he is our Father. "He that hath seen me hath seen the Father." But if Christ lied to us about himself, he lied to us about God, and there is no God left that can comfort a weary heart, or call a wanderer back from the far country.

These are some of the things that are involved in this question, and so, when the fine phrase-makers of liberalism would weave their web of mysticism and confuse us with speculative mists, it is well to keep in mind what is involved. If you give up the Godhood of Christ you lose your Bible, you lose your Saviour, you lose your salvation, you lose your heaven, you lose your heavenly Father. These are not treasures lightly to be set aside!

Is it necessary for us to surrender them? I do not think it is. Of course, no one wants to believe a lie. There is no virtue in superstition. Credulity never saved anyone. But he who because of intellectual difficulties surrenders his faith in the Godhood of Jesus is like one who swaps a universe for a toy balloon. I am not out for that kind of a trade.

Proofs of Godhood.

Then, is Jesus God?

Let us clear the way by saying at once that miracles are not the proof, whether they be the miracles of his person or the miracles of his ministry!

It may be that some day we shall understand how Christ performed his wondrous works in a perfectly natural way: how he opened the eyes of the blind, how he healed the paralytic, indeed, how he raised the dead. Stranger things have happened. But suppose we do reach such a state of knowledge! It will not smash the doctrine of the Godhood of Christ, because Christ never based his claims to Godhood on his ability to work miracles. His signs were performed not as proofs, but for the service that was rendered, for the good that was done.

As to the miracles of his person, the resurrection and the virgin birth, to my mind he proves them far more than they prove him.

The abstract argument for the Godhood of Christ is short and simple. Either Christ was God, or he was not. If he was

not, he was deceived about himself, or he was deceiving others about himself.

Was he deceived about himself? Was he mentally unbalanced? There never was a life of such perfect poise! There never was a mind that uttered truths saner or profounder! It is impossible to rest there.

Was he deceiving other people about himself? Was he a fraud? Was he an impostor? About everything good in our world has been built on his teaching. Truth does not spring from a lie. So that alternative, also, is untenable, and we are thrown back on the first alternative: Jesus was what he assumed himself to be,—God.

And yet this does not satisfy us, because what we need is not abstract reasoning, or dogma, but experience.

I believe in the Godhood of Jesus on the testimony of the Bible. It is a good book. When I think of all it has been through, it seems to me to be credible.

I was a speaker one year at the annual luncheon of the alumni of Union Theological Seminary in New York. One of the speakers on the occasion made this statement in his address:

"The Bible nowhere says that Jesus is God."

At the conclusion of the luncheon an old minister came forward, and said to this speaker:

"You said in your address that the Bible nowhere says that Jesus is God."

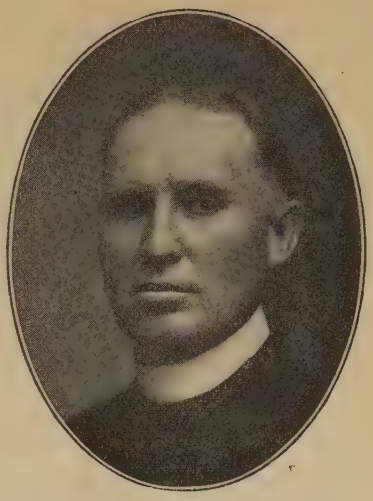
"Yes," he said, "I made that statement, and I stand by it."

"Well," said the old minister, "what about the prologue to John's Gospel, 'In the beginning was the Word, and the Word was with God, and the Word was God . . . . And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth'?"

Then this speaker said what they always say when they cannot answer our question:

"Have you read such and such a book? Read that book and you will get my view!"

Certainly the Bible declares the deity of Christ over and over again! On its testimony I believe in Christ's Godhood. THERE is a book, THERE is a witness, that I will accept sooner than the imaginings of so called science.



Dr. James I. Vance of Nashville.

I believe that Christ is God because he lived like a God. He not only taught, but he lived his teaching. He was what he taught.

This is what differentiates him from all the others,—he lived what he taught.

In France I was preaching, at the close of the war, to the soldiers. One day there came into the camp a Jewish rabbi to speak to the Jewish soldiers. A Jewish soldier who had been attending the Christian services said to the rabbi:

"Rabbi, what is the difference between the Christian's Christ and our Messiah?"

The rabbi replied: "The Christians believe that Messiah has come in the person of their Christ. We believe that Messiah is still to come."

Then this Jewish soldier thought a few moments, and said:

"But, Rabbi, when our Messiah comes what will he have on Jesus?"

If you can improve on him, if you can say in one particular how a god should live when he came to earth, and find Christ failing in any particular, then you may have your way, if you please, with what I am claiming this morning. Jesus lived like a God.

I also believe that Jesus is God because he died like a God.

One day a great statesman rode up to a country church in Virginia, hitched his horse and went inside to listen to a sermon by an old blind preacher, who had gathered

around him a few simple country folk. The theme of the sermon was the crucifixion.

This old minister vividly told the story. He painted the picture of the arrest and of the trial. He passed on to describe the scene on the cross, as they drove the nails, as they thrust the spear. He told of Jesus' prayer for his enemies, and his cry of loneliness, and his words, "Father, into thy hands I commend my spirit!" He closed by saying:

"Socrates died like a philosopher, but Jesus Christ died like a God. If I had only that one hour in the story it would be enough for me."

I believe Jesus is God because he was so human.

Christ had power, but he never used it for himself. He was hungry, but he never changed a stone to feed his hunger. He was thirsty, but he never created miracle water to quench his thirst. He was human. He was no actor.

His name for himself was not "Son of God," but "Son of man." Of the more than sixty times that name occurs in the New Testament, in all but two, I believe, it comes to us on the lips of Jesus. His disciples called him "Son of God," but he called himself "Son of man." Though being on an equality with God, he emptied himself. He was human.

Where does humanity end and deity begin? We cannot tell. But Christ was human, oh, so human! Nothing that is human was foreign to him. I think this is the point in that passage where Jesus said to his disciples, "Whom do men say that I, the Son of man, am?" Simon Peter answered, "Thou, the Son of man, art so much the Son of man that thou art Son of God! Thy humanity is so big, so capacious, so racial, so international, that thou art more than man. Thou art God!"

I believe in his Godhood because of what he claims to do, not merely in those passages where he promises to answer prayer, where he says, "Come unto me all ye that labor and are heavy-laden, and I will give you rest," and where he says, "I am the way, the truth and the life,"—think of a mere man making such statements as these!—but I am thinking now of those passages where he claims to forgive sin.

That is why they crucified him. They put him to death because he made himself God and claimed to forgive sin. Jesus said to them, "Which is easier, to say, Thy sins be forgiven thee, or to say, Arise, take up thy bed and walk"?—that is, is it easier to say, I forgive you, or to wipe out the penalty?—"but that ye may believe that I have power to forgive sin, I say to the sick of the palsy, Arise, stand on your feet and walk!" He did walk, and they crucified Jesus because he claimed to forgive sin, and did it. They were too blind to see.

I could believe in his Godhood for what he did. How wonderful he was when he was on earth!

There was that time when a blind beggar by the wayside cried, "Jesus of Nazareth, have mercy on me!" and Christ halted the procession, and listened to the beggar's prayer, and gave him back his sight. I could believe in him for that.

There was the day when a woman, ill for long, long weary years, at last mustered courage to push through the crowd, and touched the hem of his robe, until Jesus, perceiving that virtue had gone out of him, called her and said to her, "Woman, be of good comfort!" and healed her body and her soul, too. I could believe in him for that.

Then there was that hour when those wretched Pharisees dragged a poor girl from the streets into his presence, and demanded that he condemn her, and Jesus stooped down and wrote on the sand. He would not shame even a girl of the street. He turned on her accusers and said, "Let him who is without sin cast the first stone!" Then, to the girl he said, "Woman, where are those, thine accusers? Does no man condemn thee?" She said, "No man, Lord!" and Jesus said, "Neither do I condemn thee: go and sin no more!" I could believe in him for that.

What Jesus Is Doing Today.

But we do not have to go back into ancient history for an argument for the Godhood of Christ. The greatest miracle he ever performed he is performing. The Son of God hath power on earth to forgive sins, and he is doing it every day. He is loosing captives. He is wiping away the stain of sin. Yonder is a life that has gone down into defeat! Yonder is a man who

has lost family, hope, business! All is gone. He finds Christ. Jesus gives him what no mere man can give, and the poor wretch climbs to his feet once more and fronts life with hope.

I believe in Jesus because of his influence on the world.

I believe in his Godhood because of the early church. You cannot explain the early church on any other ground than that those early disciples got a vision of the Godhood of Christ. They were scared at the crucifixion. They all forsook him and fled, but suddenly everything changes, and they are bold as lions, they are ready for persecution, they are ready for death. They may be burned, they may be hung, they may be sawn asunder, but they will go through it all with a song of victory on their lips because they know they are following not a mere man, but the living God!

You cannot explain the rapid spread of Christianity during those first centuries in any other way.

It is a good thing for us now and then to go back and read the story. It is one of the most marvelous chapters in human history. The believers were everywhere. The Roman emperor sent an order to one of his provinces that the Christians in the army of Rome were to change their faith, to give up their belief in Christ, or else be put to death. The commanding officer sent back word that to carry out the order would be to destroy the army.

Conviction and Experience.

From all of this we go back to those passages in the Bible I began with, stronger in our convictions. They will never be able to destroy the faith of the church in the Godhood of Christ.

For one thing, they cannot prove a negative. They can never build a conquering movement on a negation.

What we need is not a smaller but a bigger Christ, not a more attenuated conception of Godhood, but something larger. Christ is bigger than all our creeds. He is bigger than our biggest view of him. He is the one figure on the world's skyline tall enough for race leadership.

Nevertheless, Jesus is patient with those who have intellectual difficulties about his Godhood. Christ never damns anyone for his doubts. Study again the lovely story of Thomas! How patient Jesus is!

I received a letter from the Chancellor of the University of Mississippi one day, asking me to have an interview with a friend on the subject of religion. His friend was a professor in the Vanderbilt University at Nashville. I wrote him a note, and he called on me the next day. His difficulty was that he felt he could not subscribe to the deity of Christ.

I said to him: "Do you deny that Christ is God?"

"No," he said, "I do not deny it, but I must be honest, and I cannot honestly say I believe it. I wish I could, but I can't."

"Very well," I said, "Jesus meets you there, and this is his statement: 'If any man will do my will he shall know of the doctrine, whether it be of God or whether I speak of myself.' Whether Jesus be man or God, will you receive him for all that he is and for all that he can do for you, and will you confess him and try to live the kind of life he teaches one should live?"

"Oh, yes," he said, "I am perfectly willing to do that!"

"Very well," I said, "we will receive you into the church on that statement": and we did.

A year went by, and I said to him one day:

"You remember our conversation?"

"Yes."

"I would like to know how it is working."

With a smile he replied: "I have never had any difficulty about the deity of Christ since the hour I confessed him and united with the church."

So let us take him, whatever our difficulties may be! Let us take HIM! He is the gospel. Let us take him for all that he is and for all that he can do for us, and by and by we shall have an experience that will enable us to make our own those lovely lines of Richard Watson Gilder:

If Jesus Christ is a man,
And only a man, I say
That of all mankind I will cleave to him,
And to him I will cleave alway.

But if Jesus Christ is a God,
And the only God, I swear
I will follow him through heaven and hell,
Through earth, the sea, and the air!

(Other addresses by Dr. Vance will follow.)

CHRIST'S MANY FORMS.

Rev. Frederic C. Spurr, D. D.*

After these things he was manifested in another form unto two of them as they walked on their way into the country. And they went away and told it unto the rest: neither believed they them. Mark 16. 12, 13.

Here is one of the most illuminating sentences in the whole of the New Testament. Its brilliance is increased by Saint Luke, who gives to us the complete story here condensed in a single line. The unnamed pair were unquestionably the same who undertook the journey to Emmaus on Easter afternoon. Sad, disheartened and in despair, they were joined by the Saviour, who opened their minds, dispelled their doubts, and re-created their faith.

It is not my purpose to pursue the sweet story, nor to comment upon it. I wish rather to concentrate upon this simple key to the narrative, and to use it as a key to much else that is puzzling in religious life: "He appeared in another form." It is of the various forms assumed by Christ that I ask you to think.

The main story of the resurrection of our Lord is quite clear. Death could not hold him. He conquered its power. The disciples were convinced during the period of forty days that their Master was really alive again. This faith of theirs created the Christian society, and by that faith it has lived ever since.

A candid reading of the Gospels can leave but one dominant impression, that Christ really rose from the dead. It is the details that are often so puzzling.

An equally candid reading of the Gospels reveals the fact that he appeared in different forms to his disciples, and he was not always immediately recognized. To Mary Magdalene he seemed to be, at first, a gardener. To the pair on the way to Emmaus, a chance traveler who was going their way. To the fishermen on the Lake, a friendly neighbor, who, taking pity upon their misfortune, prepared for them a hot breakfast. At the final interview on a mountain in Galilee "some doubted," and at times it is clear that all of them were seized with a kind of fear.

Some see in these facts irreconcilable contradictions, and unable to make of the fragments a connected narrative they reject the entire story of the resurrection, attributing it to hallucination, to the growth of legend, or what not. I suggest to you that in this brief sentence in St. Mark's Gospel we have the key to the mystery, a key which is easier to use today than ever before. It is a psychic key. Regarded from our material plane, and conceived of under our usual material forms, the entire resurrection narratives are impossible of understanding. Regarded from a psychic point of view, all becomes as clear as anything in that order can be, so long as we remain within the enclosure of our mortal life. Jesus in his post-resurrection life belonged to a higher order of being, which carried with it the enormous difficulty of manifestation on the plane to which he had but recently belonged. It seemed necessary, then, to get to them at all, that he should appear in more than one "form." To me, anyhow, that is the explanation of the mystery, an explanation which leaves a mystery still. And there for the moment I leave it.

This sentence of St. Mark, however, takes us a good deal farther on. I shall use it to illuminate some of the mysteries concerning Christ which belong to ourselves.

Christ's Other "Forms" through the Ages.

He appeared "in another form." It is what he has been doing continuously throughout the ages.

For 1900 years his divine figure has dominated the world and inspired the church. He has been in the midst of life a real, if invisible, presence, yet how differently have men seen him and thought of him and experienced him!

The difference is seen even in the primitive church. One Christ, one Saviour of mankind, one Lord of human life, one hope of humanity appears everywhere in the pages of the New Testament, but how the angle changes and the emphasis differs! James, the Lord's brother, sees Christ as "the glory," and proclaims his teaching as "the royal law." Three times only does he introduce the word "love," while his fellow disciple John drenches his pages with it.

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Law is supreme with James. His thinking is haunted with echoes of the Sermon on the Mount. How differently does Paul set forth Christ! To him Christ is the fulfiller of the law, and faith is the principle by which the Christian lives. To St. John, at a time when a Roman persecution was ravaging the infant church, Christ is king of kings, the destroyer of evil, the maker of a new heaven and a new earth. It is the one Christ throughout, the One they knew and loved and worshiped and served, but to each of them he had come in a different form.

When the Roman power drove the haunted Christians into the underground galleries of the catacombs, they responded by writing everywhere upon the walls the bright word "Spes" (Hope), and by drawing everywhere the image of the Good Shepherd, and the symbol of the anchor. They were hunted like sheep, but they found in him their shepherd. Their barque was being driven by the storm on to the rocks, but they were steadied and saved by their anchorage in him.

Later, when piracy was common in the Mediterranean and men were seized and sold into slavery, the church collected money and ransomed the prisoners. In that rough time the Christian heart found in Christ the reality of which ransom payment was a symbol. From a worse kind of slavery they had been delivered, and Christ was their ransom. If they made a profound mistake in imagining that the ransom price was paid to the supposed great pirate, the devil, their experience at the bottom was true.

Again, in the Middle Ages, when justice was denied the ordinary man and the overlord commanded the bodies and souls of men, the pious took refuge in the thought that one day full justice would be accorded them: hence they appealed to Christ as judge, and set up his image as such everywhere.

At the Reformation, when the human soul escaped from the tyranny of the doctrine of merit, Christ was rediscovered as the author of faith. Men passed from Rome to Galilee, and found the Christ without priest or pope.

In our time men are discovering in him the inspirer of a new social order, the kingdom of God.

So throughout the ages he has come to men again and again "in another form."

Our Hymns.

Our hymns are witness to the immensely varied ways in which the soul of man apprehends Christ.

The Breviary hymns speak of him in terms of light, drawing their imagery from the rising sun. The early Franciscan hymns link themselves with the spirit and songs of the troubadour. The German hymns and Wesley's hymns are steeped in the language of lovers. All these were efforts to set forth a varied experience of Jesus Christ. They arose from the soul. None of these hymns were written as literature, or for gain. They were spontaneous, gushing from the depths like columns of living water.

In that famous hymn, which may be selected as the greatest of its class, "How Sweet the Name of Jesus Sounds," John Newton tried to crowd his canvas with all the pictures he could think of,—manna, rest, rock, shield, hiding-place, treasury, shepherd, brother-husband, friend, prophet, priest, king, Lord, life, way, end, music. He ran the gamut to try and express some of the forms under which Christ appears to men.

A Life's Varied Experiences of Christ.

What is true on the grand scale is true on the lesser scale. Within the brief compass of a single human life, how remarkably Christ appears "in different forms"!

To a child he is the "gentle Jesus," kind, sweet, alluring, of whom not even an infant need be afraid. To that child grown into a youth he becomes a hero. To that youth, grown older and fallen into sin, he is the merciful Saviour. Finally, as life deepens and develops, he becomes the leader of all noble enterprises, the inspirer of all good causes, and at the end the faithful friend who accompanies us through the shadows into the fuller light beyond.

This is how Christian experience has seen him. The Christ has come in many forms, but he is the same Christ throughout. The experience of the great forty days has been repeated throughout nineteen centuries.

Illusion or Illumination?

Now what does all this imply?

The foolish person has his answer ready. To him it means illusion throughout. The whole of these experiences are in his esteem subjective, without the least evidential value. The Christ whom men have variously experienced is in all cases the creation of their own fancy. They have objectified their faith and dyed it with the color of their own particular need or idiosyncrasy, and flattered themselves that another has done for them what they unconsciously have been doing for themselves.

But so easy an explanation conveniently eliminates factors which demand a rational interpretation, and which from foolish men receives none at all. How comes it to pass that men of all types, of every clime, of all epochs and of every hierarchy in the human family, have so marvelously agreed in attributing to the influence of Christ those experiences which have exalted their lives to the highest altitude? Why should they light upon him as the source of these when according to the critics easier and more rational explanations are at hand? Shall we say that the great souls who have left us their story in confession, treatise and hymn have been smitten by a common imbecility, and while intellectually and spiritually amongst the masters of men, in this one regard they merit nothing but contemptuous pity?

None has any right to think or speak thus of a universal witness to the inspiration of a universal Christ. The wise will rather say, "How great is this Christ who can impress men so differently!" No doctrine concerning him or experience of him can exhaust his greatness. He transcends all that men have yet discovered in him. He is the sun, in whose white rays all the colors lie; the ocean, in whose great bosom are unfolded every spring and stream and river which fertilizes the earth. The many forms in which Christ appears to men witness to his inexhaustible power over mankind.

There is a reason in him for the varied manifestations of his redeeming and uplifting power. There is also a reason in ourselves. God has made us differently, and the whole appeal of life comes to us along different avenues. What impresses one man leaves another quite cold. This is due to our varying temperaments. What in some people is regarded as contrariness and awkwardness or stubbornness is often enough, in reality, nothing more than temperamental inability to make the selections that others make. For temperament always makes its selections. Twelve photographers, each possessed of a camera of an exactly similar type, stand in turn at exactly the same spot, and photograph exactly the same still scene. The result will be an exactly similar picture in each case, for the reason that the whole process is mechanical and chemical, and allows no room for the play of individuality. But let twelve artists armed with colors and canvas visit the same spot at the same time, and sketch the same landscape, there will be twelve varying pictures, for here the personal and temperamental elements come into play. No two artists ever paint the same scene in exactly the same way. Each makes his selections and offers his emphasis. As with temperament, so it is with love: it too makes its selections. Soul leaps to soul drawn by the force of affinity. Others, in contact with the outer form, experience no such attraction. The law is rigorous in all departments of life; we select according to the law of affinity and attraction.

This is why men see Christ so differently. It is not that they are the victims of an illusion, but that their particular state or need selects in him that which heals the wound, or banishes the sin, or completes the lack of which we feel the force. Christ assumes the form in which we invite him, and in which we most need him.

Current Christendom.

This illuminating sentence of the evangelist conveys to us a great message for our own time, first of all, concerning the divisions of Christendom.

The sequel to the narrative in the Gospel has been repeated myriads of times in the course of the centuries. "They went and told it unto the rest, and they believed them not." Here is the first of those suspicions amongst believers which unhappily have been so common in history. One group of believers is disbelieved by another group, yet both profess to be the disciples of the same Master.

There is no story quite so tragic as that of the bitterness which has been engendered

in the bosom of the church between Christians who have seen Christ in different forms, and who refused to accept each other's testimony. Think of the outlawry, the persecutions, the slanders, the proscriptions which have marked the long story of the church's life, and all because of an insistence that Christ must come in one form, or not come at all! Trace most of the unhappy divisions of Christendom to their source, and it will be found here in the stubborn refusal of one group to accept the Christ who has shown himself to be alive to another group, but in another way!

Today the world is crying for toleration, but I protest against toleration,—it is too unworthy an attitude to assume. Toleration is nothing more than armed neutrality: it lacks the very element without which there can be any true Christianity,—love. To tolerate my fellow Christian is itself intolerable. It means that I really do not believe in him, I regard him as being entirely wrong. I would prefer him to be out of the way, but I "tolerate" him. Better open war than this cheap and offensive spirit!

No, it is not toleration we need, but combination. Hold what you have of Christ, but pool what you have with others! Every form in which he appears to us is needed, and when all the forms are experienced, still will he break forth unto yet others as life advances.

Second, this sentence has a suggestion concerning our propaganda.

The business of the church is to make as many Christians as possible, and through them to create a new human society. But how few we really make as compared with the children who crowd our schools and the congregations who throng our churches!

Why have we lost so many who properly belong to us? Why have we not been able to retain them? No one all-embracing answer is forthcoming to this grave question, but one answer of many is, I am persuaded, this, that we have insisted too much that if Christ is to manifest himself to a young man or woman it must be in a certain traditional form. Conversion must follow a certain regulation method. Certain experiences are essential. Definite formulæ are necessary. And we have forgotten the human facts of temperament and need in stressing the divine fact of Christ. Between the two there has been no co-relation. Hence, many unable to respond to us have strayed away.

Not all who are adrift from public worship are godless men and women: many of them are people whom we have failed to satisfy because we have preached one form of Christ, and failed to preach Christ wholly, leaving men to make their own selection. The athlete, the artist, the man of affairs, the shy and lonely girl, the coarse-grained man, the hot-headed youth, if we can only preach Christ to them and leave the rest, will he not be of their company as of the company of the two on the way to Emmaus?

The same thing appears to me to be true of our missionary propaganda. If the great Eastern world is to be Christianized, we must cease to try and Westernize it, and definitely detach our Christian message from the Western mould into which it has been pressed. The Hindu and the Arab will never become Western Christians: sufficient if they can be brought to see Christ as he appears in an Eastern "form." And we can leave unclothed the sun-kissed bodies of African natives, and still bring them to Christ without trying to deck them out in cool, civilized costumes which suggest more than they hide.

This sentence has a light to throw upon our progress.

How we cling to old forms, to old phrases, to old words, to old ideas, even when the life has all gone out of them! Like misers we store our rooms with musty things which once were new and beautiful, but which we are loth to part with. Nothing but a good spring-cleaning will cleanse our apartment and restore the vanished sweetness.

Why should we carefully tend the dead fronds of last year's ferns when in the spring-tide new life is appearing? The roots of our faith are firmly fixed and deeply planted, and they can never be dug up by the hand of man or killed by the frost. But new life continually issues from them, and we must welcome it with joy. The flowers which bloomed in the Puritan and Medieval gardens are now faded: why make a pot pourri of them and fail to gather the flowers that bloom today? Christ is with us as the life of a perpetual spring. His religion is a living religion, and

to each generation he offers living things. The Christianity of today should be the richest, the fullest and the grandest religion the world has ever known. Ahead of all human progress, Christ is in our midst, if we only knew it, in the greatest form he has ever assumed.

Infallible Marks.

But here a grave word of warning is necessary. To think in this way of the many forms in which Christ comes to his church carries with it a peril. We may easily fall into nebulous thinking, and mistake any kind of human activity for an activity of his.

It is easy to attribute to the influence of Christ what has a much lower origin, but there are certain infallible marks by which we may know whether or not we have fallen under his spell. They are embedded in the story of the two at Emmaus.

How shall I recognize that he has really come to me? As they did,—by the marks of sacrifice: by our understanding that at the heart of every activity inspired by him there must be love which will not shrink from offering its hands to be wounded. As they, too, by a heart-burning which accompanies the fuller interpretation of the Scriptures. As they, too, by the transfiguration of the common weal, the simple loaf of the evening meal becoming in very truth a sacrament, and the commonplaces of daily life becoming revelations of deeper divine mysteries. And finally, as they, too, by an eager desire to pass on the boon he brings us to our less favored brethren. Their own doubts dissipated, their own heart aglow, they remembered at once the group of gloomy men and women seven miles away, and they raced off to declare the good news.

That they were rebuffed does not lessen the glory of their endeavor. At any rate they made the attempt.

These, it seems to me, are the permanent things by which we may know with certainty whether the "form" that comes to us is the form of the Christ.

However he comes to you, give him a royal greeting! Let him be your loved guest, the Lord of all your life! Then will all gloom vanish, all doubts evaporate, and you will know a little more of the unspeakable glory of the Lord Christ, whose love and influence heaven and earth cannot contain.

THE UNKNOWN NEIGHBOR.*

Rev. George A. Buttrick.

There standeth one among you whom ye know not! John 1.26.

The speaker was John the Baptist. The unknown neighbor, the one to whom their eyes were veiled, was Jesus.

John was preaching in the desolate valley of the Jordan, and his home was the desert which stretched away beyond the river. To this wilderness everyone came running, scribes, Pharisees, tradespeople, the human offscouring of the streets, to be lashed by the tongue of this fierce prophet who would not live in cities. They came not because they liked the tongue-lashing, but because the man drew them in spite of themselves. He was rugged, vital, original, with now and then the tenderness of a woman and the humility of a child.

The scribes and Pharisees in particular were baffled by him. They could not classify him. He fitted into none of their mental pigeon-holes. So they asked him, "Art thou Elias, or Moses?" Had he answered "Yes," they would have wagged their heads knowingly and said, "There's a crank preaching beyond Jordan who imagines he is Moses!" They would have written him down as "John of such and such parentage, such and such city, such and such occupation, and suffering from a bad case of religious mania," and would have dismissed him from mind. But John was not to be so easily dismissed.

"I am a voice," he cried. "I have no birth nor name, but only a message. I am a voice." Then he added, seeing Jesus, "There is one among you whom ye know not. He will baffle you more completely than I. How can you be so blind as not to see?"

Yet they were blind to One whom the

* Northfield Young Women's Conference, 1926. Mr. Buttrick is a Presbyterian minister in Buffalo.

earth now calls Saviour! The condemnation of mankind is written in this word: "He was in the world, and the world knew him not."

This text could be applied to Jesus still, for how little we recognize his presence! But I am eager today to give it wider application. Do we know our neighbors, those who live in the same city, work in the same building, even those who occupy the same home? Jesus was a neighbor to many who had been drawn by the magnet of John's preaching. They had seen Jesus in his carpenter shop, they had chatted with him on the streets of Nazareth, but they did not know him. They had caught no glimpse of the eternity in his soul. Are we as blind to one another?

Life is so ordered that we begin in our dealings with one another in the most appalling mutual ignorance. "God is a spirit," says the Bible. Man is a spirit, too, and spirit with spirit does not easily meet because each spirit is barricaded within a body. Has it ever occurred to you that you have never seen another person? You have heard another spirit speaking, that is to say, that other spirit has used lips to make atmospheric waves which have come beating against the ear doors of your body, and you have interpreted the knockings correctly, really guessed the nature of your friend: but more often the interpretation has failed. You have seen another spirit peeping at you through those two windows called eyes, but when all is done you cannot see a soul. Nor does it help to break down the walls of the body-prison, for the spirit resents that attempted burglary, and flees. We live lonely lives, each of us within our hermitage of flesh. We make signs to one another by speech or gesture or glance, but these are poor interpreters. There is only one key that can unlock the door, the key offered by Jesus when he said: "This is my commandment, that ye love one another."

Artificial Barriers.

But as if this barrier of the body were not enough, we persist in erecting other walls to hide our neighbor.

The Pharisees did it with Jesus.

"Is not this the carpenter's son?"—there is the barrier of trade.

"Can any good thing come out of Nazareth?"—there is the barrier of birth and class.

"Whence hath this man wisdom, never having learned?"—there is the barrier of education.

The questions sound quite modern. You can almost hear those scribes saying to each other: "Why, he came from a little bit of a town down state! His father was only a mechanic, and I don't suppose he ever went to college. His brothers and sisters are living in that same town today." After-ages learned to say of that man, as they hungered for his greatness, "The measure of the stature of the fulness of Christ Jesus," but they were blind to his "measure" or "stature" or "fulness." They had erected so many class barriers that they could not see their neighbor.

We still perpetrate that folly.

There is the wall of nationality. A man is a "Dago" or a "Jap," and we make the label so large that it completely shuts out the common humanity which that man shares with us. Under the laws of naturalization—unless they have recently been amended,—Jesus could not become an American citizen, because he could not qualify under the strict interpretation of the adjective "white." One of his Syrian compatriots was recently robbed of citizenship in a Western state for that reason. Jesus, were he in our midst in the flesh today, would be a "foreigner."

There is the wall of wealth. How has it ever come to pass that if I own two chairs, upholstered in plush, I cannot associate with the man who owns only one chair of yellow pine? Do not misunderstand me! I do not say that all the fault, or even more than half the fault, is with the man who owns two upholstered chairs. The man with one yellow-pine chair also builds the barrier. What I am saying is that this wall of wealth erected because one man can jingle a few more pieces of metal in his pocket than his neighbor is one of the funniest of all our barriers. Heaven laughs at it, as the sun laughs at the fences between our fields.

And there is the wall of—of—religion. The word "religion" comes from a Latin word which means "to bind." Religion is that which binds us to God and to one another. But nowadays what passes for

religion often divides men instead of uniting them. Of course that which drives men into opposite camps is not religion, whatever it may be called or whatever it may call itself. Robert Louis Stevenson spoke a final word when he said, "That is no religion which fills a man with bile," and the statement holds all along the line. It holds of Protestantism which is anti-Catholic and of Catholicism which is anti-Protestant. It holds of Fundamentalism which is anti-Liberal and of Liberalism which is anti-Fundamentalist. That is no religion which fills a man with bile! It may be superstition, or fanaticism, or perversion, or anything you may choose to call it, but it is not religion. Religion binds: it does not bar. But how high the denominational walls are raised, so high that we cannot see our neighbor!

There are other walls,—the wall of trade, employer on one side of it and employee on the other, and the wall of education, and the wall of fashion, until it must be said of our companions in this adventure of living, "There standeth one among you whom ye know not."

These barriers are not Christian. Where Christ comes "there is neither Jew nor Gentile,"—the wall of nationality is not allowed to obscure humanity. "There is neither Greek nor barbarian,"—the wall built on culture has disappeared. "There is neither circumcision nor uncircumcision,"—the wall built on religious tradition has disappeared. "There is neither bond nor free,"—the wall of social and industrial distinctions has disappeared. "There is neither male nor female,"—even the wall of foolish sex rivalry has disappeared. And in place of them all —what? This, "Ye are all one in Christ Jesus!"

Tearing Down the Barriers.

How shall we achieve this mind of Christ? How shall we learn to know our neighbor? How shall we tear down the walls?

Let me suggest some simple means!

First, we must remember that our neighbors share with us a common humanity.

It does not describe a man to say he is rich or poor, Methodist or Presbyterian, cultured or uncultured. The soul is larger than any names. To listen to some in the warring camps of labor and capital one would judge from the fulminations that those in the opposite camp are scarcely human. One wonders if the other man really has two eyes, two ears, a nose, mouth, and chin, such as his attacker possesses. The sins of labor are largely those of capital,—thinking of life in terms of wages,—and the virtues of capital—loyalty and love, —are discoverable in as great measure in the ranks of labor. Both camps are composed of people fashioned from the same human pit.

"The rank is but the guinea stamp:
A man's a man for a' that."

We may differ in occupation, but what is that difference compared with a common beginning?—we are of one birth, we came forth from the same eternal spaces. We may differ in the color of our skin, but what is that difference compared with a common ending?—we must all walk through the same valley of the shadow of death. We may differ in the number of chairs we own, but what is that compared with our common suffering, our common joys, our common dreaming, and our common sins? What we need is not so much a socialism of industry. Even if that were possible, it would be a pitiable superficial remedy. We need a socialism of the human soul, the grace of ordinary human understanding.

Second, we must remember our neighbor's struggles and temptations.

Why is harsh judgment more readily indulged than kind? Why do we canvass our neighbor's motives so cruelly? Why do we condemn so sternly when our neighbor sins?

Dr. Kelman has said with truth: "The real standard for guilt . . . . is the distance that had to be crossed to reach it." There are wrongs from which I may be removed both by taste and temperament: even so I may seek out that sin and almost commit it. But another man may be drawn to that sin by all the force of hereditary disposition. He may resist it ninety-nine times with anguish, sweat, and blood, only to fall into it the hundredth time. Human law courts would judge him guilty and me innocent, but the judgments of God "are true and righteous altogether."

"What's done we partly may compute,
But know not what's resisted."

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And how little we know of other people's struggles,—though we might know much if only from the knowledge of our own! In the delirium of sickness portents of those battles of the soul will be revealed. At other times they are hidden. Do you understand that poem of Louise Driscoll:

"God pity all the brave who go
The common way and wear
No ribboned medal on their breasts,
No laurels in their hair!

"God pity all the lonely folk
With griefs they do not tell:
Women waking in the night,
And men dissembling well!

. . . . .

"And who but God shall pity them
Who go so quietly,
And smile upon us when we meet,
And greet us pleasantly?"

Coming down in the train to this conference two days ago, I was sitting next to a man of some seventy years of age. His speech was of the matters of which we talk to one another on casual acquaintance. Soon I ventured the question:

"Have you any children?"

His lips stiffened as he said: "Only grandchildren, sir." Then after a moment: "My three boys in turn died as they became thirty years old."

But I knew nothing of that struggle! Why should we be so callous? Dr. Maclaren of Manchester used to say to his people year after year, and almost Sunday after Sunday:

"Be kind! Every one you meet is fighting a hard battle. Be kind!"

Again, we must remember our neighbor's worth.

In the Wembley Exhibition in London last summer there was a case containing (in imitation, of course,) all the great nuggets of gold discovered in the gold mines in South Africa. That case was always surrounded by throngs of people: it was difficult to get near it. But anyone with discernment could not look upon those crowds without thinking how much more valuable than all that gold was any innocent child, any sinful man or woman! What is gold compared with the power to speak and laugh and love? What is a diamond compared with the instinct to pray?

I once heard of the captain of a lifeboat on a rockbound coast, and how someone,

Rev. George A. Buttrick of Buffalo.

more for the sake of probing into his motives than for any other reason, asked him:

"Why do you risk your life for people whom you have never seen? A wreck occurs on your stretch of the coast. The endangered passengers are complete strangers to you, and probably in some cases they seem hardly worth the saving. Why do you do it?"

He was an illiterate man, but he made fine reply. "Oh," he said, "I guess it's our nature."

Such is our nature! It has streaks of pure gold. It can be said of us as was said of the knights in the court of King Arthur:

And like to coins they are, some good, some bad,
But all stamped with the image of the king.

Lastly, we must remember our neighbor's need.

We usually judge other people according to our own need. The questions we are tempted to raise are these: "Is she worth knowing? Can I gain through her friendship?" I do not mean that these are the only questions we raise, but consciously or unconsciously we are apt to review our friendships from somewhat selfish motives. But it was said of Jesus that he was "beside himself." People intended the judgment as a condemnation, but when pondered it is seen to be a noble tribute. For in truth he was not living in his own life: he was "beside himself," the center of his love was in the need and love of others.

Suppose you reverse the usual questions and ask: "What can I be worth to that girl? How much can I give her in cheer, sympathy, and high example?" Suppose that instead of exploiting the treasures of other lives for your gain and ignoring those lives if they seem to reveal no treasures, you begin (as I believe you have begun,) to explore their poverty to determine what may be the measure of your service! Suppose we all should begin to inquire for our neighbor's need! What a new world would be opened up to us,—the world in which Jesus lived!

"If ye love them only which love you, what thank have ye? Do not even sinners the same?" If your goodwill is given only to those of your own rank, whatever that may mean, if your sympathy is lavished only on those of similar tastes, what virtue do you possess?

The questions of Jesus bite deep. We sometimes say that we wish we might meet Jesus in the flesh, but I suspect that most of us are still unready for that encounter. "If you salute your brethren only, what do ye more than others? Your heavenly Father maketh his sun to rise upon the evil and the good, and is kind to the unthankful also."

When shall we see our neighbor? It can still be said with truth, "There standeth one among you whom ye know not." But Another stands there, too. His cross stands, its roots deep in the depth of human need, its crown in the purest light of heaven, its arms wide enough to receive a world. "I, if I be lifted up, will draw all men unto me"!

Our Lord and God, we have been unkind and indifferent to our comrades in life! We have not recognized them as comrades though they with us have come from thy eternal purpose, though they walk with us the same journey, though they are gathered home at length through the same dark and wondrous valley. Open our eyes to our neighbor's struggle, and worth, and need! We ask it in Christ's name. Amen.

(Other addresses by Mr. Buttrick will follow.)

THE CONGREGATIONAL CHURCHES AND THE WORLD CONFERENCE ON FAITH AND ORDER.*

Rev. William E. Barton, D. D.

The National Council of Congregational Churches in its biennial meeting in Washington, D. C., in October, 1925, voted to be represented in the Lausanne meeting in August, 1927, and delegated to its executive committee the choice of the six delegates and six alternates who are to represent the Congregational churches there. As one of those first elected I am asked to write a short article concerning the spirit in which the Congregational churches will anticipate that gathering.

I am glad to accept, reminding myself and my readers that these delegates will go uninstructed, and that no man has any authority to say how any of them will speak or vote, or what attention, if any, the National Council and the Congregational churches will pay to his or their proceedings after the conference shall have adjourned. Yet I am confident that I can tell truthfully the general attitude of the Congregational churches toward this and like movements, and what they would like to hear discussed and see accomplished. As for their official attitude, those churches, and the National Council, are on record in the action taken at Springfield, Massachusetts, in 1923, and that, broadly speaking, will be the charter of the Congregational delegates.

Creeds.

I do not think the Congregational churches are likely to be greatly interested in the discussion of creedal forms.

They do not care much about the wording of creeds. They do not despise creeds. There is a sense in which they hold them in high esteem. They even recite one, now and then. A microscopic and perhaps diminishing minority of the Congregational churches recite the so-called Apostles' Creed once a Sunday, a few members repeating it from memory, a larger proportion reading it from a slip printed or pasted into the hymnbook, and some quietly standing with-

* Furnished by the secretariat of the World Conference on Faith and Order.

out either protest or participation. If a new minister comes to a church and tells the deacons he thinks it would be well to add the Apostles' Creed to the order of service, there usually is no objection. If the next minister omits it, as he probably will, and makes a new order of service without it, few if any of his congregation will miss it. Congregationalists will repeat this or almost any creed if they find it in the order of service of a church they are visiting, but they do not grow enthusiastic about it, and they would resist, almost to the last man, any attempt to make that creed or any creed obligatory. They think all the creeds have been more interested in speculating about the nature of Jesus than they have been in trying to express the truths that Jesus really was interested in teaching.

Their objection to creeds, so far as they object, does not grow out of their unbelief, but rather out of their belief. Being people of good sense, they do not take their objections so literally as to raise a disturbance, but they know that creeds are not a sure means of securing either orthodoxy or honesty.

Historically, the Congregational churches had no creeds. Each church had a little covenant, and some of these covenants embodied a short creed. The use of this was so flexible that in many churches each new minister wrote his own form, sometimes submitting it to the local church for approval, sometimes not even reading it over in advance to his deacons. There was nothing sacred about the words. John Doe, uniting with the First Church of Smithville, promised to be a loyal and faithful member of that church, and confessed his faith in Christ in the form which the church had grown to use.

The Congregational churches in the days of the Unitarian controversy attempted to guard orthodoxy with rigid creeds. It was a sad blunder, and they are not likely to repeat it. They have a little creed, written by Dr. Quint on his hat as the National Council of 1865 was on its way from Boston to Plymouth, saying that the Congregational churches are still loyal to the essential faith of the Pilgrim Fathers. That was read at Plymouth, and approved with one negative vote: we are always proud to have one good thundering No! But nobody ever proposed to make the Burial Hill Confession a part of any regular order of service.

In 1880 the National Council appointed a commission of 25 outstanding men to prepare a Confession of Faith. Twenty-three of them agreed upon one, and it was submitted in 1883, and is held in high respect; but it simply registers a high water mark. Nobody uses it.

In 1913 the National Council adopted as a part of the preamble of its new Constitution a short statement of faith, which is used in perhaps a majority of our churches: thank God there is no way of finding out how many use it, and how many prefer not to do so! When we need a creed we make one, and we know better than to worship the work of our hands. When it no longer meets our needs we do not rudely cast it aside, we simply write another.

Some other denominations are, as we think, less fortunate than we in this particular. They believe what we believe. Their conservatives march with our conservatives, and their liberals are abreast of our liberals. We all have access to the same bookstores. We all have about the same range of minds. The denominations that have creeds simply put a new patch on the old wineskin, and if it holds, that is their affair. With us, bottles are cheap, and we get a new one. But we draw our wine from the same presses.

So we are ready to discuss faith, and profess faith, and we like to meet and confer with brethren who have obtained like precious faith with us, but we prefer not to waste much time on either side of the ocean discussing creedal forms.

Church Organization.

And we rather hope that not much time will be wasted discussing the history of the early church.

If that must be discussed, we Congregationalists will be there with our proof texts, and prove that the early churches were independent, self-governing bodies like ourselves. But while we believe this, and think we can prove it, we do not count it of prime importance. We cannot discover that the Lord Jesus cared much about form of organization, and when some one tells us that

as he talked with his disciples after the resurrection concerning "the kingdom of God," and in those conversations may be presumed to have outlined a plan of church government, we have hard work trying not to smile at the absurdity of it. Then we sober down, and say that if he did at that time outline a system of church government, his disciples went out and organized good Congregational churches. But this is not a matter over which we care to waste much time. The questions "Did Jesus establish a church? If so, who besides me are It?" do not interest us. We hope they will not appear at Lausanne.

Apostolic Succession.

Congregationalists believe in apostolic succession, and if it be manifest in rows of heads and hands, they think they have it, but they care more about the succession of the apostolic spirit.

They believe that they have a valid ordination, and a valid and apostolic episcopate, preserved in its original intent in its presbytery. They can bring the witness of even popes to bear upon the validity of this claim: as Dr. Briggs so well set forth, no pope has ever declared Congregational orders invalid. But the Congregational churches simply do not care what popes think about their orders. So they lose interest when any denomination says to them, "We rather want union with you, but we can go no farther with you than we can at the same time go with Rome." They are not likely to go far in that three-legged race.

Full Claims.

Congregationalists claim for themselves, for the apostolic character of their forms of organization, for the validity of their ordination, for the authority of their episcopate, for the sanctity of their sacraments, all that they can ever admit as belonging to any other group or denomination. Have they apostolic succession, bishops, priests, and the real presence? We more! But these churches which originally took no name, but have permitted themselves to be called Congregational, either with a large C or small c, because they had to acknowledge and were glad to acknowledge other churches of Christ, with divergent forms of organization, claim no monopoly either of organization or of grace.

This is a point on which Congregationalists want to be plainly understood.

It is sometimes said to them, or implied in suggestions looking toward unity:

"We can admit your essential claims, because you do not claim much. We admit your liberty of prophesying, and your possession of spiritual grace, but you do not claim a sacrificing priesthood: your ministry is prophetic, not priestly. And you make an ordinance of that which to us is a sacrament. Moreover, you concede that we are A church of Christ, and it would not be hard for you to admit that we are THE church of Christ, and we are not sure whether we can admit that you are A church, but we are trying hard to find a way to say something which will meet the little that you claim for yourselves."

Be it understood that no apparent modesty of claim for our right to exist as valid churches is ever to be interpreted as implying that we can concede to other organizations more than we claim for ourselves! If we magnify the prophetic function of our ministry, we still claim for it all the priesthood which we can ever concede to any other ministry: and we could not receive any validation of it at the hand of any ecclesiastic from the pontiff up, save as a courtesy that might possibly facilitate a better working relationship. We are not so modest as we seem. Stir us up, and we are most stubbornly arrogant! But happily that is not our prevailing mood, nor the one in which our delegates will go to Lausanne. The clergy among our delegates will wear no ecclesiastical robes and display no ecclesiastical rites, but let no man in their presence profess to be more a bishop than they!

One reason why Congregationalists are not more enthusiastic about conferences is that they have not reserved for themselves anything to trade with. They cannot say to the Baptists, "If you will admit to your communion table the vast majority of the followers of Christ whom you now exclude because once in their lives they were not as wet as you, we will admit your minority to our communion table." They can not say this, because the Baptists are already welcome there. Nor can Congregationalists say to the Episcopalians, "If you whose or-

ganic name is Protestant (and if any of your members are ashamed of so worthy a name, that is no affair of ours,) will receive at our altar the bread and the cup which we bless in Christ's name, you will be welcome, and we shall be glad to come to yours," for the Episcopalians are already welcome. If Congregationalists knew how to be any more nearly union in form and spirit than they are, they would not wait for Lausanne: they would do it now. That is where we are at a disadvantage. When some other denomination removes the sacred dot from one of its "i's" or the venerable cross from one of its historic "t's" to edge painfully a quarter-inch toward us, and asks us how far we will come, we simply do not know what to answer. So far as we know, we are already there.

IMMEDIATE UNION.

Now, what would interest Congregationalists more than anything else would be a discussion at Lausanne as to how we Christian churches could get to work to carry out some effective plan of living and working together on an absolute level of recognition and good will. I venture even to quote from a man of whom neither Congregationalists nor Episcopalians are very proud, yet who deserves some gratitude from both: Congregationalists would be interested in discussions of what might be done, here and now, by the denominations that are actually and cordially represented at Lausanne, "without tarrying for anie."

Might not the Lord's Table be thrown open at once,—yes, instantly,—to every man and woman who confesses Jesus Christ? Who has a right to forbid? To Congregationalists close communion seems (I hope I seem to speak charitably,) a sin against the Holy Ghost. It is the denial of the grace of Christ where Christ most specifically promised it, and where he most certainly manifests it. What man will dare deny true sacramental grace as existing, let us say, at the altars of Methodists and Presbyterians? To a Congregationalist it seems a thing more wicked than I can characterize in terms that would seem courteous, to say to Baptists and Lutherans, "Because you do not in your ordinary speech call those bishops who ordain, we declare Christ to be absent from your altars." To Congregationalists it seems that every shutting of a reverent soul away from the altar of God is profanation, and we affectionately but earnestly call on every sect that practises close communion to repent of that cardinal sin, and meet us and other Christian groups at Christ's Table wherever it is spread.

> Guide us, O Christ, in all the perplexities of our modern social life, and in thine own good time bring us together in love and unity: who now dost live and reign with the Father and the Holy Ghost, one God, world without end! Amen.

And we should like to discuss how Christian missions may present a unified front to the pagan world, and how church extension in our own land may be without competition. We should be willing, we twelve Congregational delegates, uninstructed though we be, and unauthorized to put our denomination on record, to lift our right hands to heaven, with the rest of the conference, and say:

"We will not knowingly permit home missionary money to be used in planting in any Christian community a church that must live in competition with other Christian churches of whatever name, so help us God!"

If the conference at Lausanne should take such an oath, and the Congregational delegates should share in it, as they would, and they should return and report the fact to the next meeting of the National Council, I think I know the Connecticut lawyer who would rise and say:

"Mr. Moderator, our delegates have outrageously exceeded their authority, and I move we give them a hearty vote of thanks!"

That vote, I think, would carry without more than one dissenting vote. It would break our Congregational hearts if any such motion could go through with entire unanimity.

Some of the Congregational delegates to Lausanne will be laymen, and some will be ministers. The laymen will be men of experience and wisdom, the ministers will be men who have served the Congregational churches in responsible positions, and all will be men who are trusted. They will go ready to learn as well as to impart, and if the churches approve what they say or do, the churches will find ways of expressing their approbation through the National Council.

DREAMS COME TRUE.

Miss Elizabeth Cole.

Paul Smith's has had no little attention this past summer, for people all over the country have been reading of the daily doings of their president at the summer White House. Fifty years ago it was also known, but quite exclusively, as a hunting lodge where prominent business men went to shoot in the wilds of the Adirondack woods and forget their cares. It was not known, however, as a place in which one would choose to spend the winter.

The first person to make Paul Smith's and Lake Saranac famous as a winter resort was not a wealthy financier or business man, but a young physician ill with tuberculosis. Dr. Edward Livingston Trudeau in 1875 with his wife and two little children went up to the Adirondacks to die amongst his beloved pines and in the forest wilderness that was then Paul Smith's hunting lodge. And in spite of the cold and hardships his health was benefited.

Tuberculosis patients at that time were advised to seek warm, sunny parts of the country, and to remain indoors. So when Trudeau in that coldest of cold climates remained outdoors most of the time and gained in health he greatly surprised tuberculosis specialists. They felt that probably a new step had been taken in the treatment of this disease, and marveled that such a sick man had withstood the wintry weather in those primitive surroundings.

The following seven winters the Trudeaus lived in Saranac Lake village. The town then consisted of a small hotel for guests, a sawmill, a schoolhouse, a few guides' houses, and a little store. And that was the beginning of the famous health resort. For in 1883 Trudeau started his cottage sanatorium at Saranac Lake in order that other tuberculosis patients might benefit as he had by the open air treatment. On the spot where he had dreamed his dreams of helping the tuberculous was built the well known "Little Red," as it was called, and two factory girls were his first patients in the humble one-room cottage, with its tiny porch for "curing." Only an optimist with dreams worthy of coming true would have dared to start this pioneer experiment for the treatment of tuberculosis 42 miles from the nearest railroad, in the wilds of the forest and mountains.

Dr. Trudeau lived to be 67 years of age, and with the interest and help of others he made his dreams come true. Now Trudeau Sanatorium at Saranac Lake is famed the world over. With the patients' cottages grouped about the Administrative Building, the Training School for Nurses, the Laboratory (the first to be devoted to tuberculosis research in this country, which Trudeau started with his ridiculously homemade apparatus in a little room that burned down), the Infirmary for bedridden patients, post office, library, and workshop for occupational therapy, Trudeau Sanatorium today is well equipped to carry on our only known treatment and cure for tuberculosis. Other pioneers, influenced by the findings of Trudeau, shortly after started tuberculosis sanatoria throughout the country. Dr. Loomis, always in sympathy with Trudeau's dream, was the founder of Loomis in Liberty, Sullivan County, New York. That sanatorium celebrated this year its 30th anniversary, and is a splendid evidence of its founder's dream successfully come true.

Dr. Vincent Y. Bowditch, another tuberculosis specialist and a friend of Dr. Trudeau's, who opened Sharon Sanatorium in Massachusetts in 1891, was instrumental in founding our first state sanatorium in this country at Rutland, Massachusetts, in 1898. His realization that tuberculosis was a public problem and should receive the public's assistance in its solving, marked an important step in that it awakened people to their responsibility in health matters. Dr. Bowditch, of these three pioneers, is the only one who has lived to see the present success of the sanatorium growth in this country and the greatly reduced tuberculosis death rate which is due in large measure to this movement.

Today we have 600 hospitals and sanatoria for the treatment of tuberculosis. Of this number there are 312 public institutions, with 38,097 beds. Besides the public and private institutions there are semi-private and Federal ones. In all we have 67,270 beds, not including 3000 beds in institutions now under construction.

Trudeau's dream come true at Saranac is also dreamed by other tuberculosis workers throughout the country. Some of them, as pioneers in the crusade to control tuberculosis which was started as a country-wide campaign in 1904, knew and worked with Trudeau. He was the first president of the National Tuberculosis Association. At that time only five states were making any active effort to cope with tuberculosis. Now there are 1550 state and local organizations working together, and during these years since 1904 the death rate has been decreased from over 200 per 100,000 to 90.6 per 100,000. Organized effort, education, and sanatorium development have aided greatly in the decrease.

The dream of the workers in this big tuberculosis campaign is to control tuberculosis and stamp it out as one of the chief causes of death. They need everybody's help, especially in December during the Christmas seal sale, when funds are contributed to carry on their work in the communities in which the seals are sold. Everybody who contributes is joining the group of men and women whose dreams must come true.

Buy these Christmas seals!

A MINISTER'S READING.*

Rev. James Moffatt, D. D.

Gibbon used to say that everyone has two educations, one which he receives from others, and one, more important, which he gives himself.

Ought a Christian minister to have any professional study? Arnold of Rugby thought that a Christian minister or clergyman should not have any professional study.

The layman says that a minister ought to know the subject of religion. He at once knows, from our preaching, whether we have picked up our information from some book that we have been reading lately, or whether it comes from a deeper knowledge. A publisher in Great Britain told me about his minister, "I always know on Sunday what book he has been reading the week before. He just picked up some book that had been reviewed, and absorbed it."

A teaching ministry means that you do not get your information *ad hoc*. It has to come out of a large and deep acquaintance with the subject of Christianity.

The first and central channel for our education is the study of the Bible.

Many claim that their time is so taken up that they have not time for a real study of the Scriptures. It is not so much lack of time as lack of interest and conscience.

We will never be able to expound the Bible, and explain it as it is needed to do, unless we do two things. In the first place, we must have a love of soundness, a determination to know what we have to know. Secondly, we must maintain an indifference to what we cannot have. We learn in life that we have to accept some needful limitations. Some of us will never know much about science, we must be content to leave certain regions of thought outside of our purview.

In studying the Bible there is one great temptation. (A talk like this is more or less a confessional. What I am going to say will find an echo in a number of men's consciences here.) There is a great temptation to read the Bible for the purpose of getting texts, and to lose the devotional use of the Bible for our own life. You constantly find, when you read the Bible for devotional study, that your mind instinctively knows that there is a good text, something that may be passed on to other people. That is an acceptable way to read the Bible, but it must not be allowed to submerge or set aside the personal devotional study of the Bible, which we need for our own lives.

It is rather useful to have special Bibles,

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* Northfield General Conference, 1926. To ministers, condensed.

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one Bible simply for texts, and another for one's devotional use. I find it a great help to read the Bible in Latin or Greek for devotional purposes. Then one need not be always thinking about texts and sermons.

The best preaching comes with authority and weight from those who know the religion of the Bible, and who bring to any particular text that wide knowledge which is one of the great powers of life. We get from the Bible, as we study it scientifically, a grasp of the Christian religion in its proportions and scale which enables us to handle any particular text with a sense of focus otherwise wanting.

Literature Other Than the Bible.

The study of the Bible is central, but we need to study more than the Bible. There is a great literature in the world, and men today are being taught as much by novelists as by any other people. The novel has assumed, greatly to its own loss as literature, the function of propaganda. There are novelists like H. G. Wells who ruin themselves as artists because they take it into their heads that they have got the prophetic task of adjusting the world.

Great literature is required in our reading in order that we may study and know knowledge and the human mind. One of my greatest friends in Scotland, the late Dr. James Denney, once said:

"If I may say so without being misunderstood, Christianity itself becomes fatiguing."

Of all men I knew, Denney was absorbed in theology, but he had a great knowledge of humanity, and he thought that if men studied only Christianity, if they confined themselves only to the precincts of their own religion, they became tired. He found that the intense strain of preaching and of pastoral work required relief, even mental relief, if a man was not to grow stale. More than once he would say:

"I must read more Goethe."

He knew, for example, the 18th century in England as few men knew it,—a remarkable interest, because the 18th century is not one of the evangelical centuries in English literature.

As to an interest outside of theology, I do not care what the subject is. The subject depends largely upon one's personal interests. It may be history or philosophy or literature, economics or science, but I do think we ought to have some subject that rewards the educated man, a subject whose study ventilates the mind.

Manning wrote to Cardinal Vaughan once: "I lay it upon you to study Kant's 'Critique' and the 'School for Scandal.' You would be helped if you would enter into such things with patience, and learn to laugh." A novel reminder to a man like Vaughan, who tended to become absorbed in the professional work of the church! Manning saw with keen insight that a knowledge of humor, even of humorous literature, would be a relief to a man who tended to become obsessed with his purely professional study.

We ought to have some plan or subject which is determined by our idiosyncrasies, and some plan or subject which not only fits our own mind, but which also interests the group to which we minister.

Main Channels.

There is such a thing as desultory reading, but there is no such thing as desultory study. Desultory reading is a delightful thing when you are tired. It is delightful to wander around your library and take up a book, any book, here and there, on any subject. It relieves your mind. But desultory study is just the ban of existence.

There are many men, I find, who cannot be said to be idle. They have got books, and they read them, but they have no backbone in their reading. They take up a subject for a few months, and then drop it and take up something else.

We should all have one or two main pursuits, one or two leading channels, into which the rest of our reading flows as auxiliaries and helps. That I regard as almost essential for our mental life. The Bible and religion are our main channel. We ought to have, alongside of that, some channel determined by our education or our surroundings and our preferences, and let our ordinary reading run into that.

The richest kind of preaching, I think, comes from this sort of work. Men who study in this way, who read around their subject, discover before long that the more they read, the more things flow into it. It requires a mind which, when it comes to handle the Bible, has a range and a vitality

that are fruitful. The result is that when they are to preach on a certain text or a certain subject they are not reduced to that lamentable way of picking up the last number of a homiletic journal and reproducing it. Their own mind works on it.

I think the multiplication of homiletic aids is a perfect curse to the Christian ministry,—that, and the multiplication of small devotional books, which has led to the neglect of the great devotional classics. These two have been subtly disintegrating the Christian conscience and mind of the teachers in the church. The result is what you at once see in a great deal of the preaching that is heard today in our churches.

You must remember that knowledge is an end in itself, and that the mind that knows, and knows how to know, is one mind which produces most richly the material which is required for our teaching and preaching.

With regard to special study for sermons, I always remember an incident told by Southey.

A good Quaker lady went to listen to Southey, and asked him how he spent his day.

"Oh," said Southey, "I get up at six in the morning. For an hour I read Portuguese. Then for half an hour I read French, my watch beside me on the table. For an hour I read English prose. For half an hour I read Italian, and so forth."

The Quaker lady turned to him and said: "And, friend, pray when dost thou think?"

That is a question which might be put to many of us in our professional activities today. We have our diaries filled up with engagements. We may not be studying Portuguese from six o'clock in the morning, like Southey, but we are filled up from morn to eve with engagement after engagement, and the Lord might send to us very usefully some prophetess like that Quaker lady, to ask us:

"Pray, friend, when dost thou think?"

It is in thinking that the fruitfulness of our ministry will lie.

Continued Discipline.

We have to read, as well as think, for our work. The reading of course requires discipline. We are responsible to no one for the use of our time and for our pastoral work, there is no one to examine us. In

Dr. James Moffatt of Glasgow.

college those uncomfortable people we call professors examine us from time to time to see how far we have gone, but in the Christian ministry we have no one to examine us. We are independent in our studies. There is no one to know what you are doing, except that critic upon the hearth, your wife, sometimes. That, to many, is a most intoxicating freedom. There is a great amount of self-indulgence that saps one's grip upon his soul. We all know what it is some morning to go into our work room knowing we ought to be doing something, but we say, "I do not just feel in the mood today for writing a sermon or for reading the book that I ought to be reading," and we take up a newspaper or a magazine. That form of self-indulgence slowly saps the grip we ought to have on ourselves, and we lose hold of ourselves.

I would like to recommend here one of the most searching papers upon the Christian minister's training that has ever been written, by the late Dean Church. He wrote a paper called "Self-Discipline." That is one of the points he makes,—the need, when we are not supervised by any outside authority, of watching our minds and the way in which we handle our time.

The temptation, of course, comes also not only in the way in which we use our time, but in the disorderly habits that often cling to us, the lack of concentration which arises partly from the fact that we have not got some plan which has for us any definite interest.

One of the great values of getting a line of study and a line of interest is that almost every month you can get some real contribution to your subject that you must

read and follow out. The temptation to most of us is that we just drift about.

Bishop Wilkinson of St. Andrew's once wrote to Mr. A. C. Benson:

"Don't get into the habit of vaguely turning over religious books!"

Hard work is required: the application of the mind to books and subjects that really matter, and overcoming a repugnance to what is dry. I suppose we all learn, from being educated at college and school, that one of the first lessons is that we have got to do what we do not want to do at the moment. When we get life into our own hands in the ministry we are often apt to spare ourselves, and yet that is one of the habits to be kept up, forcing ourselves to work when we do not feel inclined to work.

That is the moral basis and the discipline of character, and it comes out in our work. We must pay good attention and the greatest attention, instead of giving the vague, casual kind of notice that we are apt to give to what comes to our notice because it has drifted in to us by the recommendation of some one or the review of some journal.

Says the apostle to the Hebrews: "We run the race set before us, looking—." That is one of the deep words in the Epistle to the Hebrews. Let us run looking, because the motive power is the direction of the mind and the heart. All life is forwarded by its attention to the highest things. We run looking, and the life that is not looking, the life that has no bent and concentration in it, is a life that really does not get far forward.

That applies particularly to our studies in literature and for the ministry.

Preaching Our Results, not Our Methods.

There is one other point that I want to speak about in addition to our general methods of reading, and the need of special lines, especially the need of studying the Bible. There is the temptation that comes to us all to preach our methods and cases rather than our results.

There is a text in the Old Testament: "One thing I desire of the Lord, and that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple." One end in life is this double function, to behold the beauty of the Lord and to inquire in his temple. That is, adoration and criticism, the worship of God in the heart and asking questions. To ask questions is just as vital a result of seeking God as beholding the beauty of God.

Now, these two are apt to be held apart. We all know in our congregations, I imagine, people whose temperaments are more or less inclined to one or the other. We have people of the mystical temperament, or, at any rate, people who, if not mystical, say to us, "Just give us the simple gospel! Do not disturb us with questions! We want to behold the beauty of the Lord. We want to see God. Do not disturb us with what is going on in criticism!" There are other people who say, "We want to inquire in the temple. We have problems. We want these problems discussed from the Christian pulpit, and we have a right to them." So they have, except that I am always glad to think that the word "problem" does not occur in the New Testament. There is no problem of immortality in the New Testament: there is the power of the endless life. Nevertheless, there are problems, and people have a right to have these things discussed even in the pulpit. But I always have felt that the best place to do it is in the Bible class, where you get the young people.

One way to safeguard your young people is to make them feel that their minister knows as much as and more than the agnostic critics. The level of education in our young people is much higher than, perhaps, we realize.

It is fatal if people in the church find that the level of intelligence of the Christian minister is below the level of ordinary culture. That is how Greek religion failed. Greek religion lost its hold because men felt it was not capable of meeting the best knowledge of the day in philosophy. To-day there is no better work to render than to make our people feel, whether they are young or old, that to inquire in the temple is one of the legitimate functions of the Christian spirit, and that the answers to the questions, the insurgent questions of today, are best given in the temple, and not outside, in agnostic publications.

You had in America once one of the most

thoughtful and penetrating of men in Channing. We had in England a man who rather resembled Channing, though he developed differently, Coleridge. Coleridge once made a striking remark about Channing. He said:

"Perhaps I have been more absorbed in the depth of the mystery of the spiritual life, Channing more engrossed in the loveliness of its manifestations."

Coleridge felt that Channing had a real gift for beholding the beauty of the Lord. He said, "I have been more absorbed in the mystery, in asking questions, in inquiring in the temple." But both of these require to be met in our congregations, and they are both met by the Christian minister if he is doing his proper work, because they both come from the same source.

What I regard as almost essential in our study as Christian ministers, gentlemen, is to believe that the same God who arouses the devotional instinct is the God who permits the question. The questioning spirit is as much the spirit of God as the spirit that leads the soul to kneel and to adore.

One of the difficult things in our Christian ministry is to meet that double requirement among our people. It can only be done with great care, with wide reading, and, above all, with a great confidence in the religion which we teach and preach. The more we follow out some study such as I have been indicating today, the critical study of the Bible and also of God's manifestations in other spheres of life, the more I think we shall be able to meet wisely and effectively this constant double appeal from our people, an appeal that we shall make our service a channel of real worship, and also that in the Christian church there will be provision for those who desire to inquire.

What To Read.

One of the great helps in reading is that the more you read upon a subject, the quicker you can master books. If you know the subject, you know what is possible to be said upon it, and you can hurry through a new book and find if the author has anything fresh to say. You can read quicker.

In regard to the Bible and religion and other general studies, suppose one begins with history! The Bible comes up in history. In history we ought to know two things: in the first place, we ought to know how our religion began, the formation of the church. Then, we also ought to know the main outlines of the re-formation of the church.

An Anglo-Catholic friend of mine said to me: "Why do you talk about the Reformation? Surely Christianity is not like a reformed drunkard!"

I said: "We talk about the Reformation because we mean re-formation. We believe that the church in the Reformation had to be formed over again."

We ought to know the formation of the church and the re-formation of the church. And whatever else we know, or do not know, everyone who is serving a church ought to know the historical traditions of his own church in his own country, to be able to explain why he is where he is, and why he is what he is.

In regard to the study of the Bible, get a good commentary for your Greek text and start in!

In studying a Gospel we often do wrong. We start a Gospel, and we get obsessed by the synoptic problem. The Gospels were written originally not for people who had any other Gospel. The people that Luke wrote for did not have Mark here and Matthew there, and they were not always saying, "How does this differ from Mark?" The Gospel was written for people who had no other book. Often it is best for us to take a Gospel for what it is, and not with one eye upon the differences between it and what has gone before. It is the practical nature of a Gospel that is so vital. A Gospel was written for a special church, or for a group in the church, excepting Luke, and we must study it not as written for an individual, but for a community. Fruitful work is being done today by men who saw that the Gospels were written for communities, for people who were busy with practical questions of fellowship life.

That is what has revived the study of Shakspere. For a long time people studied Shakspere, from Coleridge downwards, forgetting that Shakspere wrote for the stage, and that the best commentary upon Shakspere is to see a play of his well acted. Lately I have been doing a lot of work for a one-volume commentary on Shakspere. One of the plays I had to do was the "Mer-

chant of Venice." I happened to be in London and saw it acted by Moscowitz, the great Jewish actor. When I saw it acted by that company it was a revelation of things in the play which I had not seen when I was working on the text, and I had to go home and scrap about a fourth of my commentary. The play was written for the stage, and it does not show itself in print.

So it is with the Gospels. The Gospels are out of focus if we regard them as a literary study, but if we regard them as written for a community, with practical needs, then we get them in their proper focus, and they become more living than when we regard them simply as one or two or three volumes telling more or less the same story.

Expository preaching is largely, I am sorry to say, gone out even in Scotland. It used to be the thing that in the morning you lectured and at night you preached, but nowadays, with the modern conditions of life, you cannot depend upon the same congregation being there continually, and people do not like long courses of sermons. Well done expository preaching is very fruitful. It requires to be done well, but it is worth doing. More and more men are finding it possible to do it in our country. The value of expository preaching is that you keep in touch with the history and the traditions of the church, whereas using a text simply as a motto for a sermon produces a feeling of unreality. You are not dealing in an honest way with the words. You often make them mean what they do not mean. I have heard great preachers do that: preach great sermons upon texts that are wrongly used. The intelligence of people in our congregations is rising. The least feeling of unreality in the pulpit is disastrous for the preacher.

(Other addresses by Dr. Moffatt will follow each month.)

Good morning, glad New Year! You are here: so am I. God is your master: he is also mine. You can not tell me what you will bring me, so I'll patiently wait. If you bring me limitations, I shall spell them love. If you place hindrances before me, I shall make them helps. If you introduce me to disappointment, I shall remove the small d and put in its place a capital H. No, no, I have no resolves, except to be like my Master, no purposes unless undertaken on his plan! So I meet you, New Year, gladly and joyously, knowing that whatever betide all will be well.—Anon.

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Next Month.

Special article on **Revival.**

The Pattern Sinner and the Pattern Saint—Dr. J. C. Massee.

The Parable of the Wedding Feast—Rev. George A. Buttrick.

Conquering Faith—Rev. James Reid.

Elements of Prayer—Rev. Howard R. Weir.

Prayer—Charles Inglis.

Doctrine of Love (Cont.)—Dr. James Moffatt.

The Jew in America—Dr. J. S. Conning.

And others if space permits.

December 5—Golden Rule Sunday; also Universal Bible Sunday.

From January 2 to March 11 Dr. G. Campbell Morgan will hold meetings in nine centers in California, and March 13-27 in Seattle.

Education for Peace: A Book of Facts and Opinions. Committee of Reference and Counsel, 25 Madison Avenue, New York. 82 pages.

The subject of peace has been pushed to the front of late years by some people almost as another gospel. Many believe that foreign missionary work should make it one of its objectives: to inculcate reliance on law, justice and reason to develop a Christian internationalism. This book is a partial response to that conviction, and its object is to acquaint missionaries with the latest and best thought on the subject, provide material for sermons and classes, and get the opinion of missionaries about pursuing this subject further.

The contents comprise brief selections from a multitude of writers and sources, arranged in chapters on the causes and cost and folly of war, race distinctions, political solutions, moral forces, Christian and world peace, educational methods, and the like. There are also two pages of "Striking Sentences," four pages of poetry, and two pages of prayers.

Peace between man and man is a byproduct of belief in Christ, but we do not like to think of crowding the gospel by one more "objective."

RELIGIOUS BOOKS BUILD CHARACTER

OUR BOOK TABLE.

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

The Beautiful Childhood: A Story of the Boyhood of Jesus Told for Young People, by E. Frances Boulting. Illustrations by Maud Tindal Atkinson. Harcourt, Brace and Co., New York. 240 pages, with illustrations and two maps. $2.

The best new book on the person of Christ, suitable for children, that we have found among the publishers this Christmastide.

The author has reconstructed the story of the first 13 years of Lord Jesus' life from the Bible records and other reliable sources, and with reverent and restrained use of the imagination in places. The scenery and towns of Palestine are described, its daily life and customs, the Gospel incidents. Thus, we first of all visit Mary in her home. The girl is described, her appearance and dress, her room and its furniture. Presently Mary takes us up to the flat roof of the house, which is at once a garden, an open air living place, a quiet resort for rest and prayer. And so on.

Four full-page color plates and 16 line drawings, new and pretty fair, add to the attractiveness and usefulness of the volume (see front cover illustration). And there are simple Notes at the end of each chapter, so that the parent or teacher can answer correctly the questions the children may ask.

The Person and Work of Jesus of Nazareth.

Achievement of the Master (The), by Herbert R. Purinton and Sadie Brackett Costello. Charles Scribner's Sons, New York. 206 pages. $1.25 net.

We do not accept the critical theories assumed by Prof. Purinton, but we appreciate his several text books as clever and stimulating. This one is distinctly fresh and helpful in many respects.

What did Jesus do to make himself the central figure in human history? he asks. He answers the question out of seven years' experience trying "to bring high school and college students face to face with the historical Jesus" by using what he calls the three documents that present the earliest information about him, namely, the Gospel of Mark, the Sermon on the Mount, and the letters of Paul.

Having uncovered the historical facts in these sources, students have been led to realize their spiritual meaning by a study of the best pictures and books, and to apply the principles they discovered in everyday social and individual life. This is indicated in the book by "Directions for Study," covering "Written Work," "Oral Discussion," and "Special Assignments," appended to each chapter.

The contents are split into four parts about as usual, and there are four Appendices. The first is a one-sided list of reference books, some of the volumes named being extremely rank; then "Books for General Reading," also quite partial, and "List of Artists and Paintings," and a helpful "Index of Names and Subjects."

Christ in the Four Gospels, by John H. Cable. Christian Alliance Publishing Co., New York. 375 pages. $2 net.

A volume of this class obviously reflects the spirit and skill of the author, without promising much originality otherwise. In this case the author is an instructor in the Nyack Missionary Training Institute, and the book is the result of classroom experience there.

Regarding the many authorities consulted and quoted he says: "Why not gather bouquets from others' gardens, and tie them with one's own string?"

The teaching is fundamentally sound and reverent. The scope is comprehensive. The division into chapters and sections is orderly. The Indexes of subjects and of texts are helpful. Altogether it is a creditable manual.

The publishers of the "Treasury of Verse" so favorably reviewed on page 758, October issue, are Thomas Y. Crowell and Co., New York.

Dr. L. H. Bugbee

Bishop F. W. Warne

Christ Today: A Study in the Contemporary Meaning of Christian Thought and Experience, by Lucius Hatfield Bugbee. Abingdon Press, New York. 76 pages. 75 cents.

This big little book ought to get the widest circulation. If it only had the evangelical flair of "The Christ of the Indian Road" it might parallel that wonderful book in the American field.

As it is, it is a brilliant and vitalized inquiry concerning the person, teachings and example of Lord Jesus in relation to their impact on American life today. Being delivered at DePauw University as one of the annual Mendenhall Lectures, it is a bit characteristic of its setting in its style and content, but it is not too highbrow for popular reading. By means of apt illustrations from current life and history the author's points are brought home forcefully to the average person. The fragmentary estimate and obedience to Christ, his authority today, the modern meaning of sin and Saviour, the current application of his ethics, and kindred themes are developed on lines having current vogue in college circles, but without surrendering their spiritual value.

Did Paul Know of the Virgin Birth? An Historical Study, by Richard J. Cooke. Macmillan Co., New York. 152 pages. $1.75.

Bishop Cooke is firm in his assurance that the Virgin Birth was a fact. The belief in it of the primitive church did not originate with Matthew's or Luke's Gospel: these writers only recorded well known facts.

He discusses all the objections, and tries to show that Paul must have known of it. In a final chapter he even endeavors to tell why Paul was silent.

The book is cumulative and fairly exhaustive, but it will not settle the question, as it leaves lots of room for continued disputation on matters not of fact. But it is on the right lines.

Jesus and His Bible, by George Holley Gilbert. Macmillan Co., New York. 176 pages. $1.75.

Starting with the (not unanimous) current assumption of the four documentary sources of the teachings of Jesus, the learned author works out some results regarding our Lord's attitude to his Bible, our Old Testament, which he thinks make Jesus the pioneer of the historical study of the Bible begun "so gloriously in the last century," and hence safeguard historical methods from "the tide of traditionalism."

What can you expect from such an attitude? He does it this way. First he takes the alleged Logia, or Q, and considers every use of the O. T. by our Lord. Mark, the unique material in Matthew and in Luke are next treated to the same analysis, and the Gospels of John, Paul and Hebrews follow.

Prof. Gilbert finds that in the earliest sources Jesus spoke from the spirit, not the letter of the book, making little formal use of the O. T., but an almost constant appeal to man's reason and religious instinct, while in the later sources Matthew and Luke attribute more definite O. T. references to Jesus, and magnify Messianic allusions. Mark has nothing to say on the subject. John attributes his own impressions to Jesus. Paul and the author of Hebrews have quite different attitudes to the O. T.

The well informed Bible student will find in this volume about the most thorough presentation of this phase of historical criticism in the New Testament field. As to assenting to the author's assumptions and conclusions, well, ... !

Jesus of Our Fathers (The), by John W. Good. Macmillan Co., New York. 842 pages. $2.50.

We reviewed favorably this exhaustive study of Jesus Christ as he is revealed in the four Gospels when it appeared a couple of years ago. In this reprint the price is reduced from $6 to $2.50, though the book itself is not cheapened.

Prof. Good has real religion, and does not allow it to be submerged by cold study, so the volume pulses with spiritual warmth, even though it is an orderly Bible exegesis.

It is a good book to have on one's library shelf for immediate reference in the study of the life and teachings of Christ.

Poetry of Our Lord (The): An Examination of the Formal Elements of Hebrew Poetry in the Discourses of Jesus Christ, by C. F. Burney, Oxford University Press, New York. 182 pages.

The title sounds new and appealing. The contents are largely new, and require knowledge of Aramaic and Hebrew and Greek to follow the author to the limit, though the English reader can see the point in the English translations.

The idea of the book came to Dr. Burney when he was working on another theme, the Aramaic origin of the Fourth Gospel. He noticed parallelism and rhythm in our Lord's words, such as are found in Old Testament writings. More careful examination revealed a large amount of these literary forms, which are developed in separate chapters on the Use of Parallelism, Rhythm,

and Rhyme by our Lord. A preliminary chapter on "The Formal Characteristics of Hebrew Poetry" prepares the reader for what follows.

An "Index of Biblical References" lists references to every book in the Old Testament except some smaller ones, and there are over 300 references to the Gospels.

The study is not a mere curiosity, for Dr. Burney saw in it, among other things, a proof (1) that we have the very words of Christ; (2) that Matthew's version of Q has the better claim to be considered a literary faithful record; and (3) that Mark knew and used Q.

A close student of the English Bible will find much to intrigue him.

Sinless Incarnation (The), by Francis Wesley Warne. Methodist Book Concern, New York. 96 pages. 50 cents.

The main part of this book was written to give non-Christians in India—more especially Hindus, of whom there are 220,000,000!—in an hour or so of reading a full length portrait of Christ. Hinduism has its incarnations, hence the title.

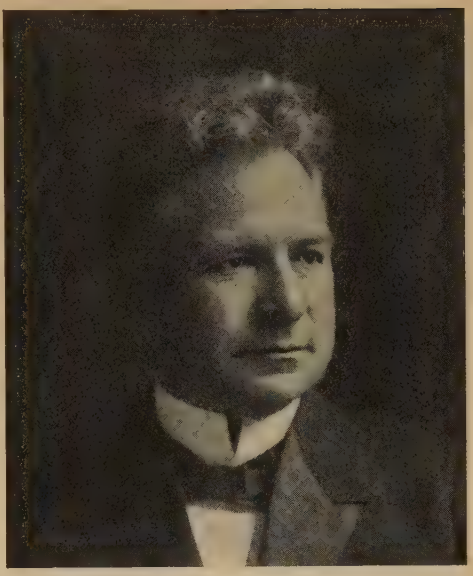
Bishop Warne is a good old-fashioned Methodist who is not above personal heart religion or signs of the Spirit's presence in preaching. Don't read this book if such a man's testimony will make you mad!

In its original form this book has been distributed throughout India by the hundred thousand, the chief distributing agency being the Christian Literature Society, which has bookstalls in the railway stations all over India. A leading mulvi of a great Mohammedan state in India has had "The Sinless Incarnation" translated into Persian Urdu and bound up with his personal copy of the Koran. He gives as his reason for this unusual act that he regards Bishop Warne's book as the first presentation of the great central truths of Christianity that he has seen that does not excite his wrath by attacking Mohammedanism.

When revising the book for a new edition Bishop Warne decided to issue an edition in America, with a special Introduction, both for the sake of its inspiring testimony, and also to let American Christians see how they present Christ in India.

Speaker's Bible (The)—Luke, Volume II, edited by James Hastings. W. P. Blessing Co., Chicago. 256 pages. $4.

This volume begins with Luke 15, and runs to 20.3. The style and contents are the same as in previous numbers: a rewrite, with condensations, illustrations and additions, of material worked over by the editor and his associates, thus giving the thought rather than direct quotations. It is not a continuous commentary, but is topical, and is a convenient form in which to get the cream of recent sermons and studies in Luke.



Bishop Richard J. Cooke. (Page 914.)

Devotional.

I Believe: Meditations on the Creed, by William Lee Hunton. United Lutheran Publication House, Philadelphia. 82 pages, illustrated. 75 cents.

Thirty-one brief meditations, seldom over two pages long. After some introductory matter the Apostles' Creed is taken word by word, or clause by clause, and its meaning and application developed. For the author's position is that it is vital to know and accept and understand every word of this brief summary of Christian faith. He uses the expression, "The holy CHRISTIAN church" in place of the usual form, "catholic."

Oremus: Collects, Devotions, Litanies from Ancient and Modern Sources, edited by Paul Zeller Strodach. United Lutheran Publication House, Philadelphia. 213 pages. $1.25.

The author well says that the previous centuries of the church have not only left us history and memories, but also living harmonies in song and prayer that enshrine their deepest devotion. This collection prints a large assortment of prayers,—assortment is the word, for the prayers are sorted under topics and times for their use. The sources are given at the end of the book. They carry us back to early times, and to Romanist and other quarters, thus presenting many prayers that are not usually included in books of this type.

Song of Meditation (The), by Robert MacGowan. Fleming H. Revell Co., New York. 143 pages. $1.25.

The plan of the book is—a title and text, on which there is a one-page homily, while on the page facing it there is a poem and a prayer on appropriate lines.

The title of the book is derived from the first selection, Psalm 19. 14, and the 62 selections are divided into four sections, about equal, the general subjects of which are God, Jesus, the Holy Spirit, and man.

The author is a Presbyterian minister.

Finding of the Cross (The), by E. Herman. George H. Doran Co., New York. 90 pages. $1.25 net.

Originally printed in the "Church Times" as Lenten studies, the seven chapters in this book are devotional essays on penitence, mortification, patience, and such themes. The book gets its title from the last chapter, which in a sense underlies the whole study.

Worthwhile Poetry and Fiction.

Citadels, by Marguerite Wilkinson. Macmillan Co., New York. 86 pages. $1.50.

A tastily-printed collection of religious lyrics that are intended to tell a story of spiritual discovery, combat, and desire.

The book begins with four poems descriptive of the return of a soul to God. Then follow five "Songs of Pride," a series of lyrical studies of motives. Fourteen "Sonnets of the New Birth" are mystical and passionate, and describe the ascent from the new birth to eternal life. Seven "Cathedral Lyrics" that follow are somewhat in the childlike medieval temper which imagines life behind all lovely images. "Songs of a Quiet Day," "Songs of Temptation" and "Meditations" are descriptive of great common Christian experiences which come to all pilgrims.

Cutters (The), by Bess Streeter Aldrich. D. Appleton and Co., New York. 276 pages. $2.

A Middle West family consists of husband, wife, children, and Grandma Cutter. The story of the household until the children have grown up is told with sympathy and humor, and you see your own family typified, or the folks next door.

Forest Friends: Stories of Animals, Fish and Birds West of the Rockies, by H. R. Evans. Judson Press, Philadelphia. 218 pages, illustrated. $1.50 net.

This is not a child's book, though it is a good one for older boys. It contains 53 stories of the author's and his friends' experiences hunting and fishing in the mountains and valleys along the Pacific Coast. There is a kick in every story: the writer is a good story-teller.

There are 15 full-page pictures reproduced from photos, many of unusual interest.

Golden Key (The), by Henry Van Dyke. Charles Scribner's Sons, New York. 347 pages, illustrated. $2.

Twelve short stories, all but the first new, each of them narrating deliverance from some kind of peril, perplexity, or bondage. Dr. Van Dyke believes there is a key to unlock any situation in which a person finds himself: the task is to find it. To this feature is added great variety of subject and treatment in the collection. Some of the stories are based on Biblical scenes, as in "A Cast-Off Son" (Ishmael) and "A Queen's Release" (Esther); others present the life of today; and one is pure fiction.

Dan Poling of New York.

John of Oregon, by Dan Poling. George H. Doran Co., New York. 274 pages. $2.

Dr. Poling's second novel. "The Furnace" was of the steel industry, this is a vigorous story of old-world aristocracy clashing with the red-blooded American West; a drama of love and fighting righteousness. The romance of the book is no less sweeping and clean than the sociological aspects of the story.

Dr. Poling is entering the fiction field for many of the same reasons that inspired Dr. Gordon (Ralph Connor) to begin writing novels: he believes that through the medium of fiction he can reach a wider audience than from the pulpit; that the variety and extent of his experience with people and movements can better be dramatized and applied in novel form than in essay and sermon form; that a red-blooded story can rouse the righteous ambition of a reader to do something really worthwhile to wipe injustice and human wrong off the map.

Master of My Boat (The), and Other Verse, by Joseph Addison Richards. George H. Doran Co., New York. 103 pages. $1.25.

Over 50 short pieces, of which the first, which gives title to the collection, is best known.

Mr. Richards is not one of those poets whose output you cannot understand. He is always human, and usually quite personal in his versified treatment of various themes which always has a religious tone.

"There's A Land That Is Fairer Than Day," by Fred H. McCulloch. George H. Doran Co., New York. 42 pages, decorated covers. $1.

Uncle Dan'l and Aunt Car'line have celebrated their 65th wedding anniversary. Soon after the old man's machine runs down. Aunt Caroline follows him ere long.

The little story is told with appealing interest and warm understanding of character.

When Men Were Boys: A Collection of Poetry about Boys Written by Noted Poets, edited by G. Cornelius Baker. Association Press, New York. 211 pages, illustrated.

The first book of its kind we have ever seen, and a good one at that.

There are some 170 pieces, few more than a page long, divided into seven parts, thus:

Reflections of Boyhood
All Kinds of Boys
Appeal for Boys
Activities of Boys
Desires of Boys
Boys' Opinions of Parents
Miscellaneous.

Many copyright poems are to be found here, and selections from magazines and papers.

Nine full-page pictures of boys show them swimmin', and fishin', and hiking, etc.

The book will have a big run.

The Old and New Near East.

Amarna Age (The): A Study of The Crisis of the Ancient World, by James Baikie. Macmillan Co., New York. 465 pages, illustrated.

The Amarna Age in the ancient history of Egypt is dated about the 14th century B. C., that is, about the time of Moses. It is the age of King Tutankhamen and his predecessor Akhenaten. It was selected as the subject of a book because it was one of the epoch-making eras in world history, marking the culmination of Egypt's glory and its decline.

Amarna was a holy city built by Akhenaten. The latter was a religious reformer who introduced monotheism, hence the new city. His work was undone by King Tut, who reacted against monotheism and returned to Thebes.

Dr. Baikie describes with facile pen the culture and glory of Egypt in the 18th dynasty. Surrounding nations, including among others, the Hittites, Babylonians and Assyrians, had contact with Egypt and are also described. He has drawn upon all possible sources of information, especially of course upon the Tell el-Amarna tablets uncovered in 1887. The whole story is invested with thrilling interest. And the illustrations, 32 of them, with five maps, intrigue the reader with their evidence of advanced culture and art.

Bible students will be disappointed if they hope for direct light on the Old Testament. Archeology and the monuments have not yet restored the lost pages of Israelite history of that period outside the Bible. But we understand the Mosaic era better the more we know of the Egypt of that time.

Babylonian Life and History, by E. A. Wallis Budge. Fleming H. Revell Co., New York. 296 pages, with 22 illustrations and 11 plates. $3.75.

A standard work from the pen of one of the greatest of living Assyriologists.

Written in an engaging, popular style, which renders it easy of being understood by the lay reader, the book covers the story of Babylonia from the earliest known times down to the present day, incorporating all that recent archeological discovery renders important and revelatory.

The valley of the Tigris and Euphrates —the site of ancient Babylonia,—is graphically described. Babylonian laws, writing, learning, religious beliefs, literature and legends are reviewed and discussed. The recent excavations, with the knowledge of this great and ancient people which they have yielded, are fully noted.

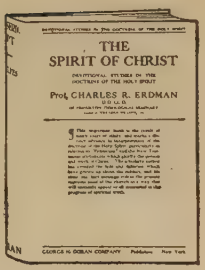
Supplied with an ample bibliography and a copious index, "Babylonian Life and History" constitutes a most important issue,—an up-to-date book of reference for students and all other readers interested in the story of the morning lands of history. The Bible student will of course find much to interest him.

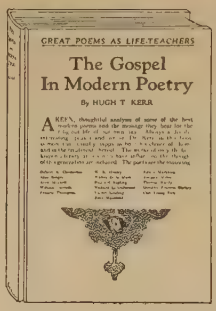
Constantinople, The Challenge of the Centuries, by Victor Murdock. Fleming H. Revell Co., New York. 288 pages, illustrated. $2.

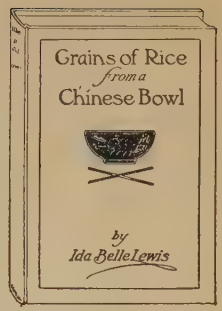
Mr. Murdock starts with the premise that Turkey is undergoing profound changes, not only political, social, and economic, but not less undeniably cultural. The Turk must pay for democracy with his religion. While obdurate to acceptance of Christianity hitherto, the Turk has been singularly susceptible to its influences, of which democracy is one: and Mr. Murdock believes he will eventually embrace Christianity with intense religious fervor.

But that is only the background of this book, which is a singularly vivid record of the author's thoughts and impressions about Constantinople. Its people, points of interest, life and customs, history ancient and modern,—36 chapters as readable as a per-

Say it with a Bible or a religious book this Christmas and New Year!







sonal letter tell you more about Constantinople than you ever knew before.

Eight full-page pictures and a number of line drawings add reality to the story.

Egyptian Papyri and Papyrus Hunting, by James Baikie. Fleming H. Revell Co., New York. 324 pages, with 32 full-page illustrations. $3.75.

The literature on ancient papyri has grown to such an extent that Dr. Baikie says in his Preface:

"In the present volume little more than its fringes have been touched. The reader who may perchance find any interest in the material here presented may rest assured that for each story of the past, each fragment of ancient history or poetry, each personal document which he finds here, and which brings before his mind the real life of the dead centuries, there are scores of others of equal interest waiting to reward his further search. . . . ."

Here we get the story in readable form and with romantic interest. Dr. Baikie tells of the manufacture of papyrus, of the first discoveries of papyri in modern times, gives translations from surviving papyri, pictures life as it was lived in ancient Egypt. There is also a section on Greco-Roman papyri of more modern date.

The illustrations are notable. Four of them are in color.

Autobiographical Finds.

Echoes and Memories, by Bramwell Booth. George H. Doran Co., New York. 223 pages, with frontispiece. $2 net.

A brief notice can do but scant justice to a book like this: there is so much in it. When a man who has lived so long and strenuously and worldwidely as Bramwell Booth reminisces, his book must be read.

Large space is given to the old General: indeed, the book is not concerned with the period since Bramwell succeeded his father as general of the Salvation Army. The writer gives early memories here and there, as when late one Sunday night in Whitechapel, when he was 12 or 13 years old, his father and he were walking home, and his father suddenly led him into a saloon full of drunken men and women, and said to him:

"Willie, these are our people! These are the people I want you to live for and to win to Christ!"

For 40 years up to his father's death Bramwell was in the Army, for 30 years the General's chief of staff. Is there any other such coördinated service of father and son, and on such a scale, in church history?

There are 25 chapters, every word of them worth reading. They reveal much about the old General, and many inner decisions and experiences of the Army. Several chapters tell of contacts with persons prominent in church and state. One chapter recalls "A Brush with Herbert Spencer." The call and ministry of women, the sacraments, physical manifestations in religious services, and other vital topics are reviewed from the Salvation Army standpoint.

It would be an overfed reader who could not gain much spiritual stimulus and practical suggestion from this book.

George C. Stebbins: Reminiscences and Gospel Hymn Stories. Record of Christian Work, East Northfield, Mass. 327 pages. $3 net.

This is the "Northfield edition." The appropriateness of an edition with such a title is apparent at once to any one at all aware of the close association of Mr. Stebbins with the founder of the Northfield institutions.

The book is more than a mere collection of anecdotes, though it is a series of most interesting personal narratives: it has genuine historical value. For here, in a tender but also clear and vivid light, are shown the figures of a group of men who helped to make the history of their time. They were not statesmen, or soldiers, or inventors, or financiers, or editors, but they affected profoundly the lives of thousands of their fellow countrymen. They were preachers and singers, upon whose words great multitudes hung, while vaster multitudes, who could not actually hear them, read their sermons and took up their songs, singing them across the land and around the world. Among them are P. P. Bliss, Ira D. Sankey, George F. Pentecost, B. F. Jacobs, James McGranaham, Major Whittle,

and D. L. Moody. These are only a few of them. A unique Index, consisting of a list of their names, adds to the value of the book.

The pictures are also an attractive feature. They are from photographs. The bearded faces, long hair, long coats, and the horse and buggy which are presented in them make the book dear to those to whom an era as remote in thought, though not in time, as the period of the Colonies, was that of their childhood, wherein they learned "When He Cometh, When He Cometh" and "Yield Not to Temptation."—W. O. S.

Recollections and Reflections, by Newman Smyth. Charles Scribner's Sons, New York. 244 pages. $2.

Persons of the older generations will find interest in this brief autobiography of Dr. Newman Smyth. He died in January, 1925, at the age of 82, a forceful character to the end. But every one will profit by reading of the movements for which Dr. Smyth stood prominent. He was most widely known as a leader of the liberal wing in Congregationalism, and of later years as an apostle of church unity. The chapters on these phases of his career will doubtless be read most avidly. There is also a unique chapter on "My Books." A chapter of "Last Reflections," completed three days before his death, expresses among other things the author's restful faith in Christ and hope of heaven.

Religion of An Electrical Engineer (The), by George D. Shepardson. Fleming H. Revell Co., New York. 186 pages. $1.50.

The author was professor of Electrical Engineering in the University of Minnesota. Born in a Christian home, he grew up in the Christian faith and environment, but lost his faith in man and in God as a growing boy. Later he recovered his faith: the book tells something of the processes of thought by which it came about, so that he could write firmly of his belief in God, the Bible, Jesus Christ, eternal life, prayer.

His testimony ought to have a strong appeal for honest inquirers among college students and other youth of so called independent thought. He uses the language of his profession, and meets prevailing difficulties as to science and religion in frank and convincing fashion. His conclusions are sound and satisfying, and he took his public stand upon them.

Sectarian Shackles, by Libbie Miller Travers. Macmillan Co., New York. 149 pages. $1.50.

Mighty good reading, as the author tells of her spiritual advances among the denominations with considerable detail, which never becomes a bore.

She came of a well-to-do farming family

Mrs. Libbie Miller Travers.

of the Campbellite persuasion in Missouri in pioneer days when religion, or religious belief, was the constant subject of thought and conversation and debate. She recites numerous incidents of her childhood, all of them racy and many of them humorous. Moving into a town for superior educational advantages, the divisions and jealousies among the denominations disturbed her youth, especially as she always observed good points in persons of all faiths and no faith. So, after marriage to a Presbyterian, the same open-mindedness and tolerance led her to deprecate the artificialities of the sects and the rigidities and intolerance of some worthy people. The war was a revelation, in that religious and social differences were submerged in the tide of sympathy and philanthropy that it evoked. The book ends with the author's same open mind toward the newer cults, holding to the domination of the spirit in material life, and the readiness to weigh new truth without prejudice, and keep sweet toward those who do not think as she does.

This and the two preceding autobiographical sketches are well worth perusal. It is a long time since three such human interest volumes have reached our desk.

Of Biographical Interest.

Face of Silence (The), by Dhan Gopal Mukerji. E. P. Dutton and Co., New York. 255 pages.

This author has two earlier autobiographical books to his credit, which we reviewed favorably. This volume, on the face of it, is an account of the illumination and subsequent career of a holy man, and of the cult he founded.

Rama Krishna lived only a generation ago: he was born in 1836, a Brahmin of Bengal. Naturally religious, his family dedicated him to the priesthood, and at 16

What better gift than a good book for Christmas, New Year, or a birthday anniversary?

Dhan Gopal Mukerji.

be became an acolyte in a certain Kali temple. At 30 he had his first "illumination," which led at length to his achievement of renunciation in the fullest application of the word,—of self, relatives, learning, all.

It is a rather weird story, this recital of the holy man's ideas and experiences from a sympathetic viewpoint: it is mighty different from the interpretations given by non-initiated observers.

His theory of religion was that Christianity and Mohammedanism and all the cults are just different ways to reach God. This he arrived at by making a study and practice of each, and arriving at God by each. His disciples regard Rama Krishna as another incarnation of God, and already legends are growing around him.

The title of the book refers to the statue-like rigidity of face assumed in meditation by the master and the monks his disciples.

Our view of the book is that it is a unique account by a trained native mind of the best that can be said for Indian religion. And it is told in charming English, in large type, easy to read. You have more respect for the Indian's search for truth and holiness after reading such a book, even though you believe he has not found the only way to God.

Repair Shop for Human Lives (The), by John W. Macdonald. Association Press, New York. 45 pages, with frontispiece. $1.

A snappy little book by the superintendent of Yale Hope Mission at New Haven, Conn., containing four or five two-page articles on numerous aspects of a city rescue mission, followed by a dozen short and crisp stories of actual cases of conversion of down-and-outs. One is the author himself, the others are all known to him in his work.

It is the brightest thing on city mission work that has been published for a long time. Prof. William Lyon Phelps writes a grand Foreword.

Troubadours of Paradise, by Sister M. Eleanore. D. Appleton and Co., New York. 282 pages. $2.

An unusual book in several ways.

Its author is dean of English in St. Mary's College, Notre Dame, Ind. As literature, the nine essays in the book are fair masterpieces of English and of good taste. She has a wide reach in literature ancient and modern, quoting Kipling and Nietzsche and Stevenson and many more. She must be a likeable lady.

The work of a religious, and dealing exclusively with Romanist "saints," there is not a word to offend non-Romanists as such, though such readers may not follow the particular tenets and viewpoints of the Roman church, least of all in the doctrine of sanctification by works. Still we think that any believer in Christ can say Amen to the essential stream of truth in the book.

By "Troubadours of Paradise" Sister Eleanore means the saints whose lives of love and joy and song lead the world on to Paradise. Of all who have ever lived, the saints have come closest to God in Christ, and have become replicas of the divine model.

She says "a saint is a saint because he is in love with God," and she writes these essays because she loves the saints. She wants childlike love to be the response to it. That is the happy tone of the book.

It is not a mere biography of saints, but rather a sort of guidebook to the gallery of saintly perfection. Successive chapters are essays on the kindliness, wisdom, friendliness, courage, power and humility of holiness. That is, these qualities, instead of being treated merely doctrinally, are also illustrated by lovely incidents from the lives of saints, many of whom most people never heard of, and by selections from their writings. And secular saints and saintly children are not overlooked.

By all means get this book and meditate its essential message into your soul! It opens gates for the Spirit to enter and do his refining work.

International Lessons, 1927.

Crannell's Pocket Lessons, 1927, by Philip Wendell Crannell. Judson Press, Philadelphia. 196 pages.

Dr. Crannell's treatment of the lesson is different from every one else's: bristling with ideas, stated in striking terms, boiled down to the limit, divided into sections that help in the teaching, with a dozen or so general "Notes" on each lesson, and several "Topics" in it to discuss.

This is its 10th year.

Gist of the Lesson (The), by R. A. Torrey. Fleming H. Revell Co., New York. 154 pages.

Dr. Torrey's 28th "Gist" follows the same lines as usual: three pages to a lesson, devoted more especially to spiritual teaching, with numerous references to other Bible passages that throw light on the lesson. The result is a comprehensive grasp of leading truths.

Select Notes on the International S. S. Lessons for 1927, by Amos R. Wells. W. A. Wilde Co., Boston. 372 pages, illustrated. $2.

The old reliable among the S. S. helps, being now in its 53rd year.

Dr. Wells adopts the same lines of suggestion and exposition as usual in opening up each lesson, and there is always new and stimulating material in the introductory pages. This year 11 pages are packed with useful information: chronologies and other lists, the teacher's library and craftsmanship and inner life, class enthusiasm and evangelism, and so on. Any teacher who masters and follows these suggestions should prove a success.

Dr. James H. Snowden.

Snowden's Sunday School Lessons, 1927, by James H. Snowden. Macmillan Co., New York. 412 pages. $1.25.

Dr. Snowden's plan is to expound the lesson portion, dividing it into its natural divisions and applying it to the present day. Thus, the first lesson of the New Year, "The Christian a Follower of Jesus," is divided into five sections, each a topic in itself. Out of the numerous far-reaching suggestions given the teacher selects and uses those appropriate for his class.

This is Dr. Snowden's 6th annual volume. Its worth gives it a sure and unique place among lesson helps.

Tarbell's Teachers' Guide, by Martha Tarbell. Fleming H. Revell Co., New York. 415 pages, illustrated. $2.

The strong point of "Tarbell's" is the large number of illustrations on the topics for young people and adults, and for intermediates and seniors, some two pages in each section. And in addition to the other matter on each lesson we note the 16-page Introduction, containing suggestions to teachers and brief outlines on the O. T. books from which lessons are taken in the latter half of 1927.

There are eight full-page colored pictures, and two maps, in addition to the line drawings in the text.

Various Themes.

American Standard Bible, New Boldface Type Edition. Thomas Nelson and Sons, New York. 1002+288 pages, illustrated. $1.60 to $7.

This handsome edition of the American Standard Bible is notable for the combination of large boldface type with small size of the book, 4¼ by 6½ inches. It contains some 25 outline maps throughout the text, and 8 colored maps, and is also self-pronouncing.

What more suitable present for the young, or for more elderly people who cannot read small print?

Dr. Joseph Fort Newton.

Best Sermons, 1926, edited by Joseph Fort Newton. Harcourt, Brace and Co., New York. 395 pages. $2.50.

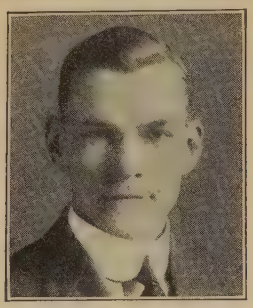
We appreciate Dr. Newton's Introductions in these successive volumes as much as anything that follows. Here he opens with a paragraph on the imminent "new era of assured and all-pervading religious faith"—his new way of designating an old experience!—which we shall hope to quote in our leading article on Revival in our January issue, it is so fine. The rest of the introduction, 5 pages, is an inspiriting answer to the question, Who is the preacher, and what manner of man is he? This should be printed as a pamphlet and distributed widely among young men who are casting about for a lifework.

The 25 men whose sermons are included in this volume are all in the front rank in the different denominations. One is a Paulist father, another a Unitarian, another

A good book is a lasting token of friendship and good will.

Felix Adler, another a rabbi. If we started to name any of the rest we should have to name them all.

It is a great volume of its type.



Prof. Jerome Davis of Yale.

Business and the Church: A Symposium, edited by Jerome Davis. Century Co., New York. 383 pages. $2.50.

Another blue ribbon volume from the Century Co.!

The author is head of the department of Social Service at Yale University, and he has assembled 22 articles by business leaders and workers, every one of whom has the right to say what he thinks. It may be called a compilation to explain ways and means of bringing the spirit of Christ into the everyday work of the nation.

The approach is not what the church can do for labor, or labor for the church, but what both can do if they work together. A man's business may be as sacred a calling as his religion.

Among the contents we see articles by Henry Ford, John D. Rockefeller, Jr., William Green of the American Federation of Labor. "Do Praying Fathers Have Preying Sons?" asks Roger W. Babson. "No!" he answers.

The ideal and the practical, the spiritual and the material, all sides of the labor question are analyzed and illuminated somewhere in this notable survey.

NOTE!

Dear Sir:

As editor I have received a sum of money to aid in the distribution of the book "Business and the Church." If you care to write a special editorial announcing that the book will be sent free on approval to any minister by the Century Co., 353 4th Ave., N. Y. City, we should be glad to have you. If after reading the volume a minister does not want to keep the book he can return it. In addition, any minister who orders five copies can keep one free.

I am sure you will be rendering a real service by calling the attention of your readers to the possibility of using the book as a basis of discussion in men's classes. Whether one agrees or disagrees with the various contributions, at least they ought to be read.

Sincerely yours,
(Signed) Jerome Davis.

Dr. Louis F. Benson.

Christian Song, edited by Louis F. Benson. Century Co., New York. 462 pages. $2.

Dr. Benson's Preface is an essay on Christian song that we would like to print, in part, as an article in this magazine.

He says the first step in attaining effective congregational singing is to get the hymnbook out of the pewracks into the hands of the people. Better still if the book is used in the home circle. For hymn singing is a spiritual function, personal first of all, and congregational singing is worthwhile in volume and spirit only when the individuals present know the hymns and take part heartily.

Dr. Benson thinks "the modern fad of printing the words within the braces of the tune" is partly responsible for indifference to our Christian hymns, since the result is to conceal the poems. In this book all but the first verses are printed separate from the tunes.

But there are deeper causes of indifference in the character of the hymns, he says. So he has cut out all the "Weary Willie" hymns or verses, or clauses sometimes, that take a gloomy view of life and breed morbid views of death. Reverence, spiritual reality and wholesomeness, lyrical beauty, and—not the least—cheerfulness are his four tests of the best hymns for today.

He has also done the sensible thing in keeping the tunes within the singable compass of the average congregation. The 410 hymns include most of the old standards, a few recent words and music, but the book is still short of numerous modern hymns that are worthy of a place in any collection. It is a question of the editor's choice and the size of the book.

The hymns are divided into nine topical sections, each preceded by a collect intended to promote religious motive and spirit. Footnotes also are designed to awaken more intelligent interest in what is being sung. Over 20 canticles, anthems, etc., will meet the need of some. "The Psalter" contains 57 topical selections from the Psalms, each a page long.

There is probably no living editor more competent to compile a general hymnbook, whether for his spiritual sense or his professional skill, than Dr. Benson.

AMONG NEW BOOKS.

Brightening Cloud (The), by Russell H. Conwell. Judson Press, Philadelphia. 56 pages. $1.

Chimes and the Children, by Walter Russell Bowie. Fleming H. Revell Co., New York. 156 pages. $1.25.

Evolution and Religion in Education, by Henry Fairfield Osborn. Charles Scribner's Sons, New York. 240 pages. $2.

From Feet to Fathoms, by Robert G. Lee. George H. Doran Co., New York. 279 pages. $2.

Growing a Soul, by Matthew T. Andrews. Judson Press. 143 pages. $1.25.

Harnessing God, by Paul Rader. Doran. 110 pages. $1.25.

Many Mansions, by John MacNeill. Doran. 224 pages. $1.60.

Mystery of Painlessness (The), by Frank Ballard. Revell. 95 pages. 75 cents.

New Challenges to Faith, by Sherwood Eddy. Doran. 256 pages. $1.50.

New Japanese Womanhood (The), by Allen K. Faust. Doran. 164 pages. $1.50.

New Man and the Divine Society (The), by Richard Roberts. Macmillan Co., New York. 217 pages. $2.

Oldest Christian People (The), by G. M. Lamsa and W. C. Emhardt. Macmillan. 141 pages. $1.25.

Outline Introduction to the History of Religions (An), by Theodore H. Robinson. Oxford University Press, New York. 244 pages.

Prohibition in the United States, by D. Leigh Colvin. Doran. 678 pages. $5 net.

Radio Talks to Young People, by Daniel A. Poling. Doran. 268 pages. $1.60 net.

Science, Christianity, and Youth, by George Preston Mains. Doran. 146 pages. $1.50 net.

Soul of Religion (The), by John J. Castleberry. Revell. 192 pages. $1.50 net.

Unity of Faith and Knowledge, by John A. W. Haas. Macmillan. 251 pages. $2.

Women's Class in Action (The), by F. Harvey Morse. Doran. 298 pages. $1.75.

The Coming One.

John 14. 3.

"I"—the person.
"I will come"—the promise.
"I will come again,"—the prospect.
"And receive you unto myself,"—the people.
"That where I am,"—the place.
"There ye may be also,"—the purpose.

—D. W.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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Dan Crawford's Work, Africa.
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Dear Friend:

The RECORD arrives regularly, is read, and greatly appreciated. Among my Japanese associates in the work there are several who read English, and with them I share the good things that I receive. Among these good things I reckon the RECORD as being of the best. While on furlough in 1923 I arranged with another missionary to make use of it in the same way that I had. Now we use the Devotional Readings each morning together, and find it the most helpful that I have yet made use of for Daily Devotional Readings.

I am grateful for the kindness of those who make it possible for us missionaries in a foreign land to have the RECORD OF CHRISTIAN WORK free.—D. Norman, Japan.

EARLY LEADERS OF ISRAEL: FROM MOSES TO SAMUEL.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

December 5. Ruth and Naomi.

Ruth 1. 14-22.

The opening words of the book indicate the time when it happened. Ruth is a sort of appendix to Judges, giving a charming picture of family and village life in the midst of that rude era. It was not all warfare and social chaos, any more than in America today, where the people as a whole are God-fearing and family-loving, in spite of the crime and vice that are featured in the newspapers. Honest work and contented homes are not sensational "news."

Our lesson portion offers an index to the characters of Naomi and Ruth, hinging on the expression "And she said" in 15 and 20.

Parting of the ways, 14-18. Ruth the loving.

News that the famine in Judah is ended reaches Moab, and Widow Naomi sets out for home, the two girls going with her. But she gives them motherly advice according to the light and custom of that time, urging them to go back and get husbands.

In the Orient a woman who has a husband is not always in Paradise, but a woman without a husband is out of luck.

They are at the parting of the ways. Orpah shows affection for Naomi, but returns. Ruth is of a different temperament: she "clave" to Naomi, she was "stedfastly minded" to go with her. "One strand of

love broke," says Dr. Snowden finely, "the other held."

Home again, 19-22. Naomi the embittered.

Ruth's declaration furnishes one of the most beautiful passages in all literature. Analyze and explain her fourfold oath! It sets a high ideal, into which we can read the deepest Christian content. She takes a far look into the future. She shows elevated moral character, whole-hearted love, far-reaching decision. She faithfully kept her resolution.

It made a sensation in Bethlehem when these two foreign-looking women appeared. Naomi was so changed during the ten years since she left that they hardly knew her.

She recognized the hand of God in her life, but in judgment rather than in kindness. She was embittered by her grievous losses. "Empty!" Little did she realize what Ruth would be to her (4. 14, 15).

But surely this is not the true character of Naomi! There must have been something attractive in her that led Ruth to cleave to her with whole-hearted committal. How far had the dead men folk commended their people to this foreigner? How far had their family piety commended their God to this heathen girl? Above and beyond all there must have been something compelling in Naomi herself, for she was now stripped of everything external. Yet Ruth was determined to risk all in inseparable love.

Choice is the mother of destiny.

Family love is the greatest redeeming factor in the world, next to love of God.

December 12. The Boy Samuel.

1 Samuel 1 to 3. Lesson portion, 3. 1-19.

The general subject for this quarter is "Early Leaders of Israel," hence we should approach this lesson from the angle of Samuel as a leader. What were the beginnings of this great prophet?

Our lesson portion reveals the early development of his soul. The chapter begins with Samuel as an immature boy, and ends with Samuel as the accredited prophet of Jehovah.

Samuel's place in a transitional era in Israel's history requires that the teacher should cover the whole story of his early life. He was a child of prayer and parental dedication: a vow that was actually fulfilled by placing the lad in due time in the Tabernacle service. As our lesson opens the boy seems to be an attendant upon Eli.

The background of the episode is carefully noted. Religion was at low ebb. Eli's sons were corrupt. A word from the Lord was rarely heard. Visions were scarce. But the darkest hour is just before dawn, and when matters are at the worst the destiny of Israel changes. The Lord intervenes. And he passes by the aged priest and chooses this youth.

Called to the prophetic office, 1-10.

The Lord has a prophetic message for Eli: who shall be his voice? The little attendant is chosen.

Make a list of Samuel's qualities and qualifications! He was in the right place, at the right time. Obedient, respectful to Eli, willing to be instructed. Reverent and listening in his attitude to God. Modest and reticent in respect of his great experience.

But the boy was immature in religion (7). He knew about the Lord, he ministered to the Lord in the Tabernacle, but he had not yet had firsthand personal acquaintance with the Lord. The dramatic moment now arrives when the Lord himself appears to him.

Eli had spiritual discernment enough to perceive at length that it was the Lord who called Samuel. Happy the youth who has a parent or teacher who himself knows the voice of the Lord and can advise the youth correctly!

Established in the prophetic office, 15-21.

Samuel's response to God's call, patiently repeated one, two, three times until it was understood as coming from God, was followed by further obedience in telling Eli the whole truth. This was the beginning of Samuel's prophetic career. For more than 50 years he was God's mouthpiece to Israel.

The child heart and mind are capable of communion with God.

Those who do not hear God in childhood are less likely to hear him in mature years.

It takes a Hannah to raise a Samuel.

Are you, teacher, trying to get your boys to listen for God's call, and to obey?

December 19. Samuel the Just Judge.

1 Samuel 7 and 12. Lesson portion, 7. 3-12, 15.

Twenty silent years have preceded our lesson (2), following upon the defeat of Israel and capture of the ark by the Philistines (chapters 4 to 6).

One may exercise his imagination as to the currents that flowed during this period.

The first definite indication is in the statement, "All the house of Israel lamented after Jehovah." What does that mean? Religion was disorganized. The ark was in a private house at Kiriath-jearim, not in the house of Jehovah at Shiloh, nor even under the care of the priesthood. It was a lean period spiritually, and Israel began to feel it and to be drawn together after Jehovah: after Jehovah himself, not after the ark or organized religion, which may still have been going through the motions. Israel had touched bottom, and now at last there was the sign of spiritual awakening. The sense of need is often the foundation of genuine revival.

Samuel now looms up. We have not heard of him since 3. 19, 20. Surely he was

not silent or idle during those 20 years. We see the fruitage of his life and ministry as the prophet of God in his coming to the front. The lesson can be analyzed and interpreted with Samuel as the center.

Individual revival, 3, 4.

The moment arrives for him to challenge all Israel with a plea, based upon a whole-hearted desire to return to Jehovah, to put away idolatry, direct or prepare their hearts unto Jehovah, and yield him undivided service. "Heart" and "only" are the keywords.

These are steps that must always be taken in getting right and keeping right with God.

The people heeded his exhortation.

National revival, 5, 6.

This individual revival prepared the way for national revival. One man leads the nation forward.

Samuel proposes a national religious assembly at Mizpeh. Note what takes place. To his prayers are added the pouring out of water before Jehovah (symbolic of pouring out their hearts before him in penitence and supplication, Lamentations 2. 19, or of their utter helplessness, 2 Samuel 14. 14), fasting (humiliation), and confession of sin. So communion with Jehovah is restored.

This marks the beginning of Samuel's judgeship.

National victory, 7-14.

The Philistines, suspicious of the gathering at Mizpeh, prepare to attack Israel. What shall Israel do? Will Samuel's promise of verse 3 prove reliable?

Israel has no great military leader. They turn to Samuel and to God.

Note again what is done! First, Samuel puts Israel under the blood of a lamb in a whole burnt offering (symbolic of full consecration), then Samuel's intercessory prayer, then Jehovah's answer by thunder (see Hannah's song, 2. 10), and the discomfiture of the Philistines. So the religious revival works out into political revival and stability. Peace with God insures peace with man. And all glory is given to God in the erection of a memorial stone.

Throughout the lesson we see Samuel's prominence and faithfulness. He is not a priest, but to the spiritual functions of prophet and prayer advocate he adds the secular functions of a circuit judge. He accomplished the difficult task of restoring national unity in Israel in loyalty and obedience to God.

Prayer permeates the lesson. Israel prayed. Himself a child of prayer, Samuel meets each crisis with prayer. His name means "Heard of God." In time of crisis every nation turns to prayer.

Samuels are needed today to call and lead individuals and nations to get right with God.

What happened to that stone? Archeologists may dig it up any day.

December 26. Review: Moses to Samuel.

Once again we look back over a quarter that covers a long stretch of history and a long span in the Bible,—from the march of Israel from Sinai to Canaan, through the leadership of Moses and Joshua and down to the last of the judges, Samuel, the prophet-judge. How many great events have happened, what wonderful providences, what enduring teachings! The teacher should take pencil and paper and run through the pages, noting the leading events and teachings of Numbers, Deuteronomy, Joshua, Judges, up to 1 Samuel 7 and 12; then he should try to fasten these in the hearts and minds of his class, making them acquainted also with the prominent persons. Let the spiritual teachings prevail, of course, but also give your scholars a grasp of the actual contents of the Bible!

Do they know by heart the names of the ten tribes?

Can they locate and recite the Ten Commandments?

What memory verses have they committed during the quarter?

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Character: How Form It? What Affects It?

Proverbs 22. 1; 8. 1-11; 1 Corinthians 15. 33.

December 5.

A Methodist divine was asked to take charge of an experience meeting in a Southern colored church. A woman rose and bore witness to the preciousness of her religion, and the happiness and comfort she found in it.

"That's good," said the divine, "but how about the practical side? Does your religion make you prepare your husband a good dinner without grumbling? Does it make you look after him in every way cheerfully?"

Just then the divine felt a yank at his coat tails by the colored preacher, who whispered:

"Press dem questions, doctor! Press dem questions! Dat's my wife."

Our character is moulded and manifested

in the common duties of life. Faithfulness and cheerfulness make a strong spirit.

* * * * *

Because reading forms ideals, and ideals form character, what we read affects us for weal or woe.

"A log cabin, rude and rough,—
This was the house and home enough
For one small boy.
There in the chimney place
With glowing face
The eager eyes learned to trace
Staunch old tales of staunch old men.
In the firelight there and then
The soul of Lincoln grew,
And no one knew.
Only the great and bitter strife
Of later days brought into life
Great deeds that blossomed in the gloom
Of that dim shadowy firelit room."
—Annette Wynne.

There's a mighty effect in what we see, in character building.

A mother, yearning for the soul of her son, persuaded him to go to an art gallery to see the painting of "The Man of Galilee." He viewed it from every angle, standing before it in awed silence a long time.

An attendant, seeing his interest, said: "Great picture, isn't it?"

"Yes, it is a great picture, and is well named 'The Man of Galilee.'"

Then he quietly stepped up to the picture, and with deep emotion in his voice said:

"O man of Galilee, if I can in any way help you do your work in the world, you can count on me!"

The Children of Our Community: What Shall We Do for Them?

John 21. 15-17; Matthew 25. 40. December 12.

There are six things in a child's life in which the community should be interested:

The child's home. "The place where the young child lay."

The child's play. "Boys and girls playing in the streets thereof."

The child's work. "My father worketh hitherto, and I work."

The child's school. "I will teach you the fear of the Lord."

The child's worship. "Suffer little children to come unto me!"

The child's service to Christ. "I must be about my Father's business."

* * * * *

"Take a safe path, father! Remember I'm coming after you!" said a boy following his father up a steep mountainside.

If it is true, as educators now say, that over 80 per cent of the child's education is atmospheric, what a wonderful power for good or evil we can be! This atmospheric education, especially in religion, is particularly infectious. It is caught, not taught. Children are great copyists, and they will copy their neighbors' doings with as much avidity as their parents' doings.

* * * * *

Do you know that there are a million children in the U. S. between the ages of 10 and 16 gainfully employed?

Can you tell me what part of Jesus' nature was "moved with indignation" when he overheard his disciples tell the mothers to take away the children and not trouble the Master?

Do you know of a story in extant literature that can thrill children like the story of Daniel in the lions' den, or baby Moses in the bulrushes?

The best is none too good to awaken the imagination of children. What wonderful service a gifted story-teller can give a community!

* * * * *

When Judge Lindsey, of the Denver Juvenile Court, was in a suburban town, a lad came into the room, who recognized Judge Lindsey, and immediately jerked off his hat, while a broad smile spread over his freckled face. The host was about to introduce the lad when he exclaimed:

"Oh, I know Judge Lindsey! I was in his office once last year, and he put his arm around me."

A prime requisite of community service for childhood is sympathy. A sympathetic person often forms a friendship, through sympathy, with both boys and girls that parents never enjoy. This bold statement comes from good authority: "Half of the children in our cities have no special love for their parents."

How Can We Express the Christmas Spirit?

Luke 2. 1-20; Galatians 6. 9, 10; 2 Corinthians 8. 9; 9. 6-15. December 19.

A beautiful lesson of the generous spirit which characterizes Christmas is found at Lyons, in France, where it has long been the custom for the first infant received at the Foundling Hospital on Christmas day to be welcomed with special honors. A handsome cradle is in readiness, lined with the softest silk. Exquisite clothing, also of the softest fabrics, is provided. The kindest solicitude is shown the little one.

The purpose of the ceremony is to mark a contrast between the lot of the Saviour and one of the most helpless and forlorn of his creatures.

* * * * *

It is a law in our republic that no man may be elevated to the presidency unless he be born within our national boundaries. No matter what his blood or breeding, his diplomatic skill or mastery of men, to become the supreme choice of our people he must begin life with us.

Thus Christ had to be born of woman, to teach mankind by precept and example how to express his spirit.

Are we taking kindly to his teaching, and profiting by his example, especially in our attitude towards other nations?

* * * * *

Yes, season the jest with a kindly deed,
And let love deepen the song,
In the outer ways there are hearts that bleed
And hands that labor long.

For how shall ye keep the Christmastide,
Or cherish its Founder's name,
Unless that your hearts be open wide
To his people's want and shame?

* * * * *

A writer asks: "Did you ever stop to think that Jesus was born by the roadside of duty?" Joseph and Mary were going to be enrolled when he was born. More than once, as the disciples were about their duties, "Jesus himself drew near." No one ever turned his face toward duty and went alone.

What a comfort this is to us who are called to express the Christmas spirit in the confines of home, where duty calls us! We may be without money for gifts, but we need not be without his blessed Christmas spirit, expressing itself in our lives, which is the highest expression of all.

The Past Year—Its Lessons: The New Year—Its Possibilities.

Deuteronomy 8. 1-6; Philippians 3. 13, 14. December 26.

"Farewell, Old Year!
With goodness crowned
A hand divine hath set thy bound.
Welcome, New Year,
Which shall bring
Fresh blessings from my God and king!"

The old we leave without a tear,
The new we hail without a fear.
Because,
"I know that o'er it all
Rules he who notes the sparrow's fall."

—Anon.

A Christian worker's life had been filled with privilege, but he had yielded to sin repeatedly. He was utterly discouraged, and said to an intimate friend:

"There's nothing ahead of me but defeat."

His friend replied: "No, there is no more ahead of you than there is of any man who is just on the starting line."

Thank God for the starting lines of life! Oh, if we might all keep in mind the undefeatable omnipotent Saviour, and trust him throughout 1927, what a record of growth the year would show! Past errors should teach us how not to be defeated.

* * * * *

There is one indispensable part that every automobile must have, the brakes. The agent will tell you of the firstrate magneto, the carburetor, the planetary transmission, the starter, the cylinders, etc., but seldom mentions the brakes. They are taken for granted, and so not discussed. Yet the safety of the car depends upon the brakes. If they are not working in an emergency, the end is a scrapheap.

Humanity's brake is self-control. If the past years have not taught us self-control, if we have not learned the secrets of subduing the spirit, then we too are headed towards disaster in the year of our Lord 1927.

* * * * *

New Year has been called "the dressing maid of character, who holds up the hand-mirror to show both the past and future at one glance." Though "Facing forward" should be our motto, it is sometimes of great advantage to look backward. Experience has its lessons. Sometimes we have skipped certain lessons that seemed unattractive. Sometimes we did not see them. Whether skipped or hidden, their need will be felt in the future because of their disciplinary nature.

It is said the Bourbons never learned by experience, making the same mistakes over and over, which one has said is the mark of a fool. Therefore look backward occasionally until certain disciplinary lessons are well learned, then leave them in the past!

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

DECEMBER, 1926.

WEDNESDAY, 1st. *I being in the way, the Lord led me. Genesis 24. 27.*

God of the morning, at whose voice
The cheerful sun makes haste to rise,
And like a giant doth rejoice
To run his journey through the skies:

Oh, like the sun, may I fulfil
The appointed duties of the day:
With ready mind and active will,
March on and keep my heavenly way!

—Isaac Watts.

THURSDAY, 2nd. *And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. Exodus 16. 33.*

Why? Because for forty years the Israelites were miraculously fed and preserved in a wilderness where natural food for such a great company of people not only simply did not exist, but was altogether an impossibility.

If God could thus care for Israel forty years, a day at a time, can he not care for us?—Thomas Stephens.

FRIDAY, 3rd. *Seek ye the Lord while he may be found: call ye upon him while he is near! Isaiah 55. 6.*

It is no time to seek God when the house begins to fall, when the walls are coming down, when we are tortured on a bed of sickness. It is no time then to seek eternal riches. When God's Spirit so deals with us that we groan under sin as David groaned, and pray as he prayed, we will quickly find God, and rejoice in his mercy. —D. L. Moody.

SATURDAY, 4th. *He was a burning and a shining light. John 5. 35.*

I feel more want of heat than of light. —John Wesley.

SUNDAY, 5th. *For this cause came I unto this hour. John 12. 27.*

The hour in the carpenter's shop, the hour at the wedding feast, the hour when he blessed little children, the hour when he shared the sorrow of bereaved friends. He encountered every circumstance with the high consciousness that he had come up to it. He was called to stand just there, in that particular hour, and stamp the circumstance with the clear seal of a divinely consecrated life. . . . . And in our own degree we too can share our Saviour's sense of mission. We can approach every event with the consciousness of divine appointment.—J. H. Jowett.

MONDAY, 6th. *If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him! Luke 11. 13.*

What a near and precious view of the blessed Trinity is this! Jesus himself unbosoms the secret of the Father's intense willingness to bestow the Holy Spirit. "How much more!" These words are the seal to the Father's pledge to give the Spirit to all who ask.—W. N. Hirst.

TUESDAY, 7th. *Whatsoever thy hand findeth to do, do it with thy might! Ecclesiastes 9. 10.*

Why idly wait for some great deed to do,
While slighting humbler tasks one step ahead?
Do first what seems a trifle to thy view,
And thou hast God's kind teaching truly read!
—George M. Donehoo.

WEDNESDAY, 8th. *Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God! Philippians 4. 6.*

Prayer brings God into what men are pleased to term the little affairs of life. The lives of people are made up of these small matters: yet how often do great consequences come from small beginnings!—E. M. Bounds.

THURSDAY, 9th. *Redeeming the time, because the days are evil. Ephesians 5. 16.*

"Buying up the opportunity." It is intimated that there are not many such moments of opportunity, because the days are evil. Like a barren desert, in which here and there you find a flower, pluck it while you may! Like a business opportunity which comes a few times in a lifetime, buy it up while you have the chance! Be spiritually alert! Be not unwise, but understanding what the will of God is.—A. B. Simpson.

FRIDAY, 10th. *This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. John 3. 19.*

When you want to do some bad deed in secret, in the very act of avoiding God you unconsciously worship him. Why fear the noontide of light? Why not rejoice in the whitening East, and wait till the whole firmament gleams with ineffable splendor, in order to go forth and work out all the purpose of your life? It is because some things must not see the light.—Joseph Parker.

SATURDAY, 11th. *The grass withereth, the flower fadeth, but the Word of our God shall stand for ever. Isaiah 40. 8.*

Smite on, smite on, ye hostile bands!
Your hammers break; God's anvil stands.
—Motto of the Huguenot church.

SUNDAY, 12th. *Jesus Christ the same yesterday, today, and for ever. Hebrews 13. 8.*

Jesus is the same for ever:
We may change, but Jesus never.

Day by day he walks beside us,
Ours to shield us, ours to guide us.

Down the age his purpose ranges,
Changeless in the midst of changes.
—Wade Robinson.

MONDAY, 13th. *We are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit. 2 Thessalonians 2. 13.*

Sanctification, wrought by the Holy Ghost as a necessary part of the soul's salvation, is not a new idea, as some claim, but is God's cherished plan from the beginning, "according as he hath chosen us in him be-

fore the foundation of the world, that we should be holy."—W. N. Hirst.

TUESDAY, 14th. *All the promises of God in him are Yea and in him Amen, unto the glory of God by us. 2 Corinthians 1. 20.*

In peace and love wait for the whole promise!—John Wesley.

WEDNESDAY, 15th. *Prayer was made without ceasing of the church unto God for him. Acts 12. 5.*

God is able to open the iron gate for you and for me even as he caused the great iron gate of the prison to open of its own accord. Let us expect everything from God, and he will do it, if it is for his glory and our good and profit! He can do miraculous things in these days as well as he could in the middle of the first century.—George Müller.

THURSDAY, 16th. *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Revelation 3. 21.*

Here seasons change, leaves fade, roses pale, mountains crumble, friends die, but the victory which God gives his people is an everlasting victory. It is a triumph that places its possessors on thrones that never shall fall, where they shall reign for ever and ever.—M. W. Knapp.

FRIDAY, 17th. *The love of Christ constraineth us. 2 Corinthians 5. 14.*

Is this love of Christ making you lovely? Does it sweeten your temper? Does it make you loving? It made Paul ready to be sober, or to be beside himself, that he might save men.—J. B. Figgis.

SATURDAY, 18th. *Who can understand his errors? Cleanse thou me from secret faults! Psalm 19. 12.*

I have to live with myself, and so
I want to be fit for myself to know.
I want to be able, as days go by,
Always to look myself in the eye.
I don't want to stand with the setting sun
And hate myself for the things I've done.

SUNDAY, 19th. *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of life, ... declare we unto you. 1 John 1. 1, 3.*

On the physical side we cannot get as close to Christ as did his chosen disciples. It is no handicap. The disciples never really saw or understood Christ until he had opened their spiritual eyes,—and then he vanished from their sight. What they had really to "tell" about him was spiritually perceived.—B. T. Badley.

MONDAY, 20th. *Thy people shall be my people, and thy God my God! Ruth 1. 16.*

Life more than anything else is companionship, friendship, fellowship. Given a man's associations, and we know the man. —James L. Snowden.

TUESDAY, 21st. *Whom have I in heaven but thee? And there is none upon earth that I desire beside thee. Psalm 73. 25.*

Our heart's desire, our most vehement and perpetual yearning, is towards thee, thou only complete One, who hast immortality! Out of thee all is ruin, without explanation, a growing and bewildering perplexity, a riddle without an answer, and a dream filled with terror: but in thee all is centered and at rest. When we remember the years of the Most High, an incalculable total, an immeasurable horizon, a shore that hath no bound, then is our little time anchored in thine eternity, and we feel in our hearts a deep rest, a quiet sabbatic calm.—Joseph Parker.

WEDNESDAY, 22nd. *Rejoice in the Lord alway: and again I say, Rejoice! Philippians 4. 4.*

When the holly's in the window,
And the mistletoe's on high,
And the air is full of secrets
Of the Christmas drawing nigh,
It's time to think of friendships
That have steadfast been and true.

THURSDAY, 23rd. *Be strong in the Lord and in the power of his might! Ephesians 6. 10.*

But that is a very imperfect translation, laying too much emphasis upon the soldier, and too little upon his Lord. I greatly like the marginal rendering, "Be made powerful in the Lord!"—J. H. Jowett.

FRIDAY, 24th. *And the angel said unto them, Fear not, for behold, I bring you good tidings of great joy! Luke 2. 10.*

The seasons come, the seasons go,
And every waning year
New meaning comes to Christmas tide,
New hopes the heart do cheer.

This Christmas Eve we hear again
The same sweet joyful song,
"Glory to God, good will to men,"
And fain the notes prolong.

—Laura C. Burroughs.

SATURDAY, 25th. *Glory to God in the highest, and on earth peace, good will toward men! Luke 2. 14.*

The angels' song of long ago
Comes ringing down the fleeting years,
With all their strife, and pain, and woe,
And utter misery, and tears.

I hear it on this Christmas morn,
And with the ancient seer I see
The coming dawn, the day unborn,
The day of glorious liberty,

When men shall learn of war no more,
And bitter strife and bloodshed cease;
When every land, from shore to shore,
Shall hail the coming Prince of peace!

—Thomas Blake.

SUNDAY, 26th. *The shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. Luke 2. 20.*

'Tis the day after Christmas. What clutter is there!
But the song of the angels still rings in the air.
Though purses are empty, what pleasures remain
Enshrined in the heart, that no bank could contain!
Great changes will come as the years speed away:
The Christmases go, but memories stay.
Recall after Christmas the star, and the king,
The joy of the children, and the song angels sing!

—William Wood.

MONDAY, 27th. *Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Hebrews 7. 26.*

I wish that I might live as Jesus lived,
A life untouched by sordid things of earth,
A life of sacrifice for others' good,
As pure a life as his from night of birth.

—Albert R. Rice.

TUESDAY, 28th. *I thank Christ Jesus, our Lord. 1 Timothy 1. 12.*

Ten thousand thanks to Jesus,
Whose life our ransom paid,
Whose blood a full atonement
For all the world has made:
Let every heart adore him,
Let every creature sing
Ten thousand thanks to Jesus,
Our Saviour and our king!

WEDNESDAY, 29th. *Rejoice evermore! 1 Thessalonians 5. 16.*

When you come to the end of Christmas Day,
Near the end of the old year, too,
May it find you happier in every way
Than when it began for you!

THURSDAY, 30th. *Salvation is of the Jews. John 4. 22.*

In Bethlehem 'mid angel song
That first glad Christmas morn
God's only Son, Christ Jesus, came,
Of Jewish virgin born.

When he shall come in majesty,
Who did for sin atone,
The Son of God, of virgin born,
Will reign on David's throne.

—Ruth Angel.

FRIDAY, 31st. *Be patient, therefore, brethren, unto the coming of the Lord! James 5. 7.*

Be patient, because there is no doubt about that coming! His first coming was the most wonderful, the most staggering to faith. That the Son of God should have been found in fashion as a man, without form or comeliness, enduring the contradiction of sinners, and dying on the cross, this is a marvel that swallows up all marvels, and frees from all embarrassment the question of his second advent.—George Bowen.

BIBLE NOTES FOR DAILY DEVOTIONS.

GREEN PASTURES AND WATERS OF REST.

Rev. F. B. Meyer, D. D., London.

DECEMBER, 1926.

Wednesday, 1st. Joshua 8. 30-35.

Within a month after crossing the Jordan the whole nation, including the women and children, were led across Palestine to the valley between Ebal and Gerizim. It was a sacred spot since Abraham and Jacob had pitched their tents there, and Jacob had dug a well. It is one of the most beautiful spots in the land, fed by 80 water-springs, the fields carpeted with flowers, the air filled with the songs of birds. Gerizim, on the south, towers to 1000 feet in a huge dome of chalk, while Ebal, on the north, rises in a gentle slope 200 feet higher. An altar of unhewn stones, and huge stones coated with plaster for the inscription of the law, completed all the preparation needed for one of the most extraordinary scenes in the history of religion.

The tribes descended from Rachel and Leah took up their place on Mt. Ebal, and those descended from their handmaids with Reuben stood on the slopes of Mt. Gerizim, whilst the officers, judges, and priests, surrounding the ark, occupied the intervening valley. To this vast multitude the law of Moses was read aloud, the crowds on Ebal responding with a loud "Amen" to the curses, and on Gerizim to the blessings: see Deuteronomy 27. Having thus formally consecrated themselves to Jehovah, and having left a permanent inscription of the law on the altar, the vast multitude returned to Gilgal, which continued to be their headquarters during the subjugation of the land.

As the law was written permanently on those great stones, so the law of God, the consciousness of right and wrong, is engraven on the human heart and conscience: see Romans 2. 15. Our faith in Jesus our Saviour does not annul our obedience to the holy law of God. Listen to what Paul says: "Do we then make the law of none efficacy through faith? God forbid! Nay, we establish the law," Romans 3. 31. The difference being that we do the things on which it insists and avoid those it forbids, not because we desire to win the favor of God, but because we love him and hate all that would grieve his Holy Spirit. When we yield ourselves to the Spirit of life in Christ Jesus we become sensitive to whatever would grieve him, on the one hand, and to all that would please him, on the other. His love constrains us to live not to ourselves, but to him, and so almost unconsciously we avoid the curse and win the blessing, our hearts responding with a loud "Amen" to each.

Write thy laws yet more deeply in our hearts, O God, that we may become increasingly sensitive to the least monition of conscience, and walk worthily of thee unto all pleasing, our hearts being sprinkled from an evil conscience and our bodies cleansed by an inward purity! In Christ's name.

Thursday, 2nd. Joshua 9.

The Gibeonites acted with great cunning. Every article in their dress and in the trappings of their asses and baggage gave signs of a long journey. Clouted shoes, faded and dust-covered garments, patched wineskins, suggested a long journey.

All the camp mustered to see them enter. Who were they? Clearly they had traveled far. Compassion may have been freely expended on their weary looks. Israel little realized that within the precincts of their camp, which was holy to the Lord, there was a group of Canaanites, whom they had been commissioned to destroy. Had their true character been suspected, a cry of horror would have rung through the camp!

It is in this way that we are tempted still. The wiles of Satan are more to be dreaded than his open assaults. The exceeding deceitfulness of sin may well fill us with suspicion. And we must take heed lest we should fall into the woven nets and dug pitfalls of Gibeon. A black devil is less to be feared than a white one.

Young Christians have much to fear from those who counsel moderation, and advise them "not to overdo it." There are plenty of Gibeonites about! "Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world!" "Bear with me!" said the apostle. "I fear lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and purity that is toward Christ."

The leaders of Israel asked not counsel of God. Do not trust in your own judgment! When voices within and without the heart counsel this course or that, be careful to refer the whole matter to God, and you will hear a deep-down voice saying, "This is the way, walk in it"! Often that voice urges a way that seems difficult and trying, but as you advance in obedient faith you become deeply thankful that you dared to obey. Prayer, like the spear of Ithuriel, discovers the lurking tempter.

Keep us true, O Spirit of truth, to Jesus Christ, our Saviour, that amid the many siren voices that call to us we may not be diverted from our loving loyalty to him! Keep back thy servants from presumptuous sins, that they may not have dominion over us, so shall we be kept from the great transgression! In his name.

Friday, 3rd. Joshua 10. 1-27.

Five of the Southern kings and peoples south of Gilgal formed a league for the purpose of resisting Joshua's further advance. As a first step they invested Gibeon, which, as we have seen, had made peace with Israel. Tidings were at once sent to Joshua. Acting with quick decision on receiving the news, he climbed all night up the steep ascent to Gibeon at the head of a great force of chosen men, and before sunrise he and his men were facing the gathered forces of the confederate kings. The vehement charge of his troops filled their enemies with dismay, and led to their headlong flight down the pass to the Southern plains. The long descent to Bethhoron was the only way of escape, and as the confederate troops rushed down this rocky and precipitous roadway their panic and destruction were increased by one of the sudden storms which are frequent in Palestine, and of which we know little in these Northern lands. After one such, in modern years, a piece of ice was picked up which was over a pound in weight.

When Joshua reached the head of the ravine, around him were the cry of the vanquished, the shout of the pursuer, and the chorus of the hailstones. Beneath him

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I am glad some people like the articles — but I wish I could do better with much cheerier.

In sincerity
F B Meyer

from the valley surged up the mists of storm. Behind him the sun was westering in the sky. It wanted but an hour to its sudden disappearance and the incidence of the sudden darkness of an Eastern night. Then, in answer to his prayer, by some process the law of which is unknown to us, but of which we get glimpses in the refraction of light, in the after-glow of sunset, in the fantastic appearances familiar to travelers in high latitudes and among the mountains, the daylight was prolonged so that Israel continued the terrible work of slaughter. It was a great moment in history when in the defeat and death of the five kings he was able to encourage his chiefs and troops with the assurance that thus Jehovah would do unto all their enemies.

Do not fear any combination of enemies or circumstances! The Lord on high is mightier than the mighty waves of the sea. Days may come of which you may think that there never was such a day, but Jesus is all-sufficient. Do not fear! He will win through. And what is true for each of us personally is also true for his church.

O Lord, teach us in the hour of peril to find thee near! Be with us in the fight! Nay, fight thou for us, whilst we hold our peace! May we be more than conquerors because thou hast loved us!

Saturday, 4th. Joshua 10. 28-43.

Our present purpose does not require us to follow the steps of the conquerors as they passed from city to city. Some, like Lachish, made an obstinate resistance; others, like Hebron, must have aroused profound interest because of their old-time association with the illustrious names of the patriarchs; others, like Debir, the city of books and learning, suffered the same fate because even the higher grades among the nations of Canaan were tainted with the same sins. In reviewing this wholesale extermination we must remember that the foul impurities of Canaan had to be exterminated for the sake of the world. There is a judgment seat for nations as well as individuals. Not hereafter only, but here and now, the Judge is on the throne and judgment is not only pronounced but executed. There are always agents at hand to carry out the divine sentences: the Persians for Babylon, the Vandals for Rome, the Russian Cossacks for Napoleon, as Israel for the Amorites.

Is not this a warning for the world of our time? May we not believe that, as in the days of Belshazzar, the great nations of the present age are being weighed in the balances of divine justice? Can we hope that any of them will escape the adverse sentence, "Thou art found wanting"? The extraordinary effects of the Great War on the emperors and kings of modern Europe, which swept them away! The revolutions which have devastated Russia, Turkey, and China! The spread of Communism! The failure of the professing church! The cruel crimes that defy detection! The weary chafing of the unresting ocean of the race! Whether viewed singly or as a whole, these are ominous, and portend the coming and setting up of a kingdom that shall never be removed. May it not be to the present crisis that Daniel referred when he said, "The stone that was cut without hands smote the image upon its feet, and broke them in pieces"? When the iron, the clay, the brass, the silver, and the gold were broken in pieces and became like the chaff of the summer threshing floors, the wind carried them away, so that no place was found for them, whilst the stone became a great mountain and filled the earth. Let us then ask for grace that when "the cloud-capped towers, the gorgeous palaces, the solemn temples, and the great globe itself" shall be dissolved like the unsubstantial pageant of a dream, leaving no trace behind, we may inherit the kingdom that shall never be moved, but shall stand forever!

We thank thee, O Lord, that thou hast translated us from the kingdom of this world, and made us heirs of the kingdom that can never be moved! Give us grace that we may be accounted worthy to sit with thee on thy throne, as thou also hast overcome and art set down with the Father on his throne! Take soon to thyself the kingdom which thou hast purchased by thy blood, and reign!

Sunday, 5th. Joshua 11. 1-15.

The center and south of Palestine had now been conquered, and we must turn our thought to the unsubdued nations that occupied the northern parts of Palestine.

Travelers tell us that the waters of Merom, which must have been encrimsoned with blood in the terrific battle that was fought along its shores, form one of the fairest scenes in Palestine. Its blue waters are skimmed by multitudes of water fowl. On the western shore are undulating hills covered with pastoral and agricultural activity, whilst on the eastern side gaunt bare mountains shut off the view. To this spot as the mustering place, Jabin, king of Hazor, aroused by the tidings of the day of Gibeon, summoned all the tribes and kingdoms of the north of Canaan. It had been wiser if he and they had joined in the Southern confederacy, for a wild panic had already set in; and though vast hosts gathered, "as the sand upon the seashore," their hearts misgave them.

Joshua, though verging on 90 years of age, was adequate to the occasion, but even he must have wondered how his troops could withstand the horses and chariots of the foe, which were "very many." By a swift and secret march the Israelites took the vast array by surprise, and this led to a precipi-

tate and headlong flight. Surely the Lord fulfilled on that great day such promises as Deuteronomy 28. 7! The rest of the day was given to fierce pursuit and relentless slaughter. As a later psalmist sang, "The hills were white with the robes and armor of the slain, as snow on Mt. Salmon, and the chariots of God, 20,000 in number, were more than a match for the iron chariots of Hazor," Psalm 68. 14-17. In after years Israel was taught by one of her sacred poets to refer to that victory in the words, "Some trust in chariots and some in horses, but we will remember the name of Jehovah, our God." The battle had not been won by their prowess, but by God's interposition.

Do not these marvelous victories over the nations of Canaan prove that Jehovah desired Israel to be a peculiar people to himself, receiving and communicating his will and thoughts to mankind, whilst he guaranteed their immunity and prosperity? If only they had dwelt in their mountain home, content to receive and give God's holy will as the conscience of humanity, their days had been as heaven on earth and their time would have endured forever! Their attempts to vie with other nations in wealth and power led to their undoing.

Grant us, heavenly Father, to be absolutely surrendered to thy will and the bringing in of thy kingdom! May we have the stilled and quieted heart that is absorbed in obedience, perfected in love, and unquestioning in faith, so that through us thy kingdom may come and thy will be done, as in heaven, so on earth! The law of thy mouth is better to us than thousands of gold and silver!

Monday, 6th. Joshua 11. 16-23.

This book is naturally divided into two parts, the first dealing with the conquest, the second with the partition of the land. The junction between these two occurs in this extract. Here the story of the conquest ends and that of the partition begins.

Notice those closing words, "And the land had rest from war." The same note of tranquillity and peace is repeated in chapters 14 to 21. In the words of Moses and Nehemiah,—Deuteronomy 6. 10, 11 and Nehemiah 9. 25,—God had given his people great and goodly cities which they had not built, houses full of all good things which they had not filled, wells which they had not digged, vineyards and olive trees which they had not planted, fruit trees in abundance, and a fat land.

All this is in precise accordance with the spiritual analogy that we have been tracing through this book. The symbolism is so close that we are sure we are not following cunningly devised fables. For Joshua and the tribes were the patterns of things in the heavens, whilst we are called to enter upon the heavenly things themselves. Calvary was anticipated in the sacrifices and offerings of Leviticus, whilst the ascension mount and the five "heavenlies" of the Epistle to the Ephesians are anticipated and reflected in the apportionment and rest of Canaan.

When our Saviour had finished the overthrow of his enemies and ours by the death of the cross, we are told that he sat down at the right hand of God. In her noblest song—the Te Deum—the church addresses him thus, "Thou sittest at the right hand of God, in the glory of the Father." It is not the rest of overweariedness. It is not a period of inaction. The evangelist Mark, who ends his Gospel on the high note of the Saviour's session at the right hand of God, tells us in the same breath that he not only sent his workers forth, but that he worked with them. His rest simply meant that he had finished what he had arisen to do. As it was said of Joshua, so it might be said of that greater Joshua, "He left nothing undone." He had finished all that he undertook, all that could be done, and he sat down,—the attitude of completion and calm expectancy.

By faith we share that rest. The heart which is yielded to God lives above the storm and strife. Whilst sympathetic with the world's anguish, it quietly awaits the unfolding of the divine plan, and trusts the love of the divine heart. Its winters are always passing, its springs always coming. "I felt," said Fletcher, "the will of my God like a soft pillow upon which I could lie down and find rest and safety in all circumstances."

Chapter 12 is a review.

O Spirit of rest and peace, teach us thy secret, that we may rest in the remembrance of Christ's finished work, rest in his assured victory over the power of hell, rest in a divine fellowship the spell of which shall not be broken by the fret of care, rest in that perfected bliss which hungers and thirsts nevermore because the Lamb leads to the green pastures and still waters of the saints' everlasting rest! In Christ's name.

Tuesday, 7th. Joshua 13. 1-7.

Notwithstanding his advanced age, Joshua had yet to perform one of the most important functions of his life work. The overthrow of the armies of Canaan had been complete, and the numbers of the Canaanites were depleted and their spirit broken, but the people of God had to be settled in cities and country. The two tribes of Gad and Reuben and the half-tribe of Manasseh had already been settled by Moses in the rich pasture lands on the east of Jordan, leaving nine and a half to be provided for between the Jordan and the Mediterranean. "There remained, therefore, very much land to be allotted and possessed." Three steps were necessary, to survey, to allot, and to possess.

For the first step, 21 commissioners were appointed to pass through the land, ex-

amine it, and make report to Joshua at Shiloh (18. 1-10).

As we compare these boundaries with the territories actually occupied by Israel, the difference between God's ideal and their real inheritance becomes striking. The same conclusion is apparent when we compare their ownership with the terms of the divine grant: "From the wilderness and this Lebanon even unto the River Euphrates, all the land of the Hittites shall be your border." As a matter of fact, Israel occupied this wide extent of territory—and then nominally,—only during the reign of Solomon. This has been used as an argument against the divine veracity, but Genesis 15. 18-21 still stands, and the wonderful work done by Sir William Willcocks in the irrigation of that vast district, making provision for the settlement of millions of people, has prepared the way for the return of the Jewish people to occupy the entire district allocated to them in the dawn of history.

Let us ask ourselves whether there may not be a similar contrast between what God has intended for us and what we have made our own! The Bible is our Domesday Book. The life of Jesus is the map of our possibility. Can we regard either with absolute equanimity? Shall we not confess that there is yet "much land to be possessed"? Ought we not at once to arise to apprehend that for which we have been apprehended?

This and succeeding chapters should be read with a map.

O blessed Saviour, we confess with deep sorrow that we have been so slow to possess our possessions! Thy love passeth our knowledge. Thine unspeakable peace is so seldom enjoyed. Thy rest is so seldom entered. Lead us into a life of conquest and inheritance!

Wednesday, 8th. Joshua 14. 6-15.

The final apportionment of the land took place at Gilgal, where the Tabernacle had originally been pitched and the bulk of the people had remained during the actual conquest. It must have been a notable and eventful day in Jewish history when the tribes assembled around Joshua and Eleazar, before whom stood two urns, the one containing the name of each tribe and the other the name of some specified portion of the country.

Judah, first in march and war, was the first to draw nigh: but before the lot was cast Caleb stood forth from the ranks and claimed to be heard. Joshua and he alone survived of the fighting men of the Exodus. Fifty years had passed since then, but he had never swerved from entire consecration to God's will, always strong, and true, and pure, and noble, like a rock rising above the chafe and fret of the ocean waves. Because he had followed God fully, the city of Hebron was promised to him and his seed. We may read his heart through those subsequent weary years in the words uttered at this memorable hour:

"Behold, the Lord hath kept me alive, as he said! Now therefore give me this mountain, whereof the Lord spake in that day!"

"Give me this mountain!" No common faith was needed to make so large a claim. Think of the greatness of his request at such an age! Think of the failure of the majority of the tribes to dispossess the natives, remember that it was the stronghold of the grand race of giants! But faith triumphed. And if the words "It may be" enter his speech and suggest that his voice faltered before the prospect of his quest, it was occasioned not by any doubt of God, but by that mistrust of self which is the trait of all moral excellence. None of us can be self-confident.

O Saviour, increase our faith, that we may not be daunted by the difficulties which confront us and hinder the progress of thy holy church! Give us that faith to which nothing is impossible, and that humility of soul which unites with the infinite power of God!

Thursday, 9th. Joshua 15. 13-19; Judges 1. 12-15.

The Israelites, speaking generally, seem to have made but poor headway against their strong and well-armed foes. Repeatedly we meet the same sorrowful admission, "They were not able to drive them out." But Caleb was a notable exception. Arba was the greatest man among the Anakim, 14. 15. His three sons were well able to give the invaders a specimen of strenuous resistance, and were prepared to yield their lives rather than surrender. Yet Caleb drove them out,—not he, indeed, but Jehovah who was with him. Note chapter 14, verse 14,—it is a lesson for us all,—"Hebron (the word means 'fellowship') became the inheritance of Caleb—because he wholly followed Jehovah, the God of Israel."

Our failure in expelling the giants of our heart-life and in dealing with our inbred corruption and in parrying the assaults of Satan is due to our failure in consecration. We do not wholly follow the Lord. This must be adjusted. Even if we are not willing, we must confess our willingness to be made willing. When we are entirely yielded to God, no sin or difficulty can withstand us, because nothing can stand against him.

Debir, or Kiriath-Sepher, the City of Books, three miles west of Hebron,—now being uncovered by archeologists,—next invited capture, and Caleb the lion-hearted offered the hand of his daughter to the man who should take it. When the city was won and the wedding consummated, the young bride thought the gift incomplete unless her father added the precious springs which still gush forth in that neighborhood. Caleb granted her request on the spot. In-

deed, he seems to have given even more than she asked.

If we follow the Lord fully, we shall not only dwell in the land, but our hearts will become as a watered garden, fresh and green amid the world's drought. We shall not only obtain the promises for ourselves, but shall be able to intercede successfully for the Othniels and Achsahs of the home circle. When arid and dry hearts come to us in despair we shall be able to open springs of blessing.

It is most sad to see how few Christians —comparatively—realize the possibilities of fellowship with God. They are content to live in a desert instead of a watered garden.

Give us grace, O holy Saviour, that we may not only live in the well-watered garden of thy planting, but also learn how to lead others into the same fellowship, that their lives may become rich in the flowers and fruits of thy grace! Be to us a fountain of gardens, a well of living waters!

Friday, 10th. Joshua 17. 12-18.

In 15. 63 and 16. 10, as here, we encounter the same melancholy expressions, "They could not drive them out," "The Canaanites would dwell in the land." Mark the strength of that "would"! They were a dispossessed race. They had forfeited their right to Canaan. Had not Jehovah said, "I will drive them out"? But before condemning Israel let us examine ourselves! Is there not some sin, some pet form of indulgence, some attitude of mind and heart, within ourselves, which holds its own in our character or life? Let us search and try our own hearts before we indulge in wholesale criticism of others! Our Lord said searchingly, "Let him who is without sin cast the first stone!"

We cannot help being tempted. Temptation is intended to provoke to sin, but it is not in itself sin. If we turn at once to our Saviour, he will not suffer the Canaanites to subdue us. No evil thing must enter and dominate our inner life. No quarter may be given to the Canaanite of the heart.

The tribes of Ephraim and Manasseh protested against the apportionment of territory made to them. They said that as the valley was filled by Canaanites with iron chariots they should have a further portion.

"No!" said Joshua. "There is plenty of unoccupied territory within the limits of your territory. Much of it is forest land. Fell the trees, extract the stumps! You will find rich soil there, fertilized by the leaves of many autumns. Besides, you are strong enough to drive out the Canaanites who fill the valleys, if only you would use the divine power within your reach!"

Is not this the case with many believers still? The minister desires to change his pastorate, instead of mastering the difficulties. The young Christian girl thinks she will have more opportunities on the mission field than at home. We are all tempted to think that we can do better work anywhere than just here.

O Father God, who hast appointed the times and limitations of our lives, help us to realize and use all the possibilities which are within our reach, that, being found faithful in a few things, we may be accounted worthy to rule over many things, and to enter into thy joy! In Christ's name.

Saturday, 11th. Joshua 18. 1; 19. 49-51; 20. 1-9; 21. 41-45.

These extracts suggest some lessons we do well to ponder. The Tabernacle was pitched at Shiloh, which was as near as possible to the heart of Canaan. The word means peace, or rest, and was applied by the dying patriarch to the Messiah. Just in proportion as we make him the center of our personal or our community life, we find ourselves in loving fellowship with God and man. The mountains of Ebal and Gerizim on the one side of Canaan and the altar afterwards erected at Ed would not be needed if the tribes would only gather three times a year at God's center, Shiloh.

For the manslayer who had killed any person unwittingly cities of refuge were provided, three on either side of the River Jordan. The roads were kept in good repair, clearly-written directions at the crossroads directed the route, and Jewish tradition states that men were stationed at various points to guide the fugitive. No provision was made for sins of presumption. "Get thee, O conscience-stricken soul, to thy Redeemer Christ! Thy sins of ignorance and failure will not shut thee out from him: and if sins of definite wilfulness are heavy upon thee, even these may be forgiven, if confessed and restitution be made!"

Finally Joshua apportioned cities for the Levites. Notwithstanding certain dark sins in their past history, and in consequence of the noble action of Phinehas, Jehovah had entered into a covenant of life and peace with them. As Jacob had predicted, they were scattered in Israel, but they fulfilled a useful purpose in teaching the law and acting as antiseptic salt (Numbers 18. 20; Joshua 13. 33; Deuteronomy 33. 10).

No good thing had failed! In eternity, as we review God's dealings with our race and with ourselves, we shall without doubt take up and repeat this same noble confession,—Nothing has failed! Yes, we shall find that God has gone beyond his promises.

Heavenly Father, we beseech thee to grant unto us that one day we may stand on the shores of the sea of glass, having the harps of gold and the victor's crowns, and confessing that not one thing has failed of all thy promises! Through Jesus Christ our Lord.

Sunday, 12th. Joshua 21. 43, 44; Hebrews 4. 1-11.

When the seven years of fighting came to an end, the children of Israel gave themselves up to the culture of the land and the conservation of houses, cisterns, vineyards, oliveyards, pastures and cornfields. It was a blessed exchange for the marchings of the wilderness and the perils of war. The Lord God had given them rest, as he promised.

There was a distinct measure of rest, but it must have been clear to thoughtful men amongst them that Canaan could not exhaust God's promise of rest. Fair as it was, its benediction could not go beyond the narrow circle of worldly prosperity and material interests. These, however, were evidently inadequate. The soul cannot take its ease because its worldly prospects are enlarged and enlarging. The rest of Canaan, at its best, could not give perfect rest to hearts with an infinite capacity for love, or to minds insatiable for truth. This rest, like so much else in the earlier revelations of Scripture, could only foreshadow, but could not impart, the spiritual repose, the unspeakable peace, which fill the hearts of men with the rest of God himself.

Listen to the words of the Epistle to the Hebrews: "My rest," "His rest," "the sabbath-keeping of the people of God"! These surely exceed the joys of harvest and the song of the winepress. "If Joshua, when settling Israel in the rest of the Land of Promise, had given them God's completed rest, the Spirit of inspiration would never have spoken of another day. There remaineth, therefore, unexhausted, or perhaps unclaimed, a rest for the people of God," Hebrews 4. 8, 9.

Why should we fret or chafe and beat our breasts against the cage, and allow our souls to be disquieted? All our life has been planned by a love that will never let us go. There is not a step he does not weigh, not a path he does not test before we take it, not a tear he does not note, not a sorrow he has not weighed. Such a God is this, O human soul! Hush thee! Trust him! He is doing all things well. Since he spared not his own Son, surely he will not spare anything that is for thy good. Every rough packing case contains proof of thy Father's love. No earthly love is so tender and thoughtful and prodigal as his: but often our eyes are holden.

Heavenly Father, grant us a childlike trust, that we may fear no evil, even when we enter the valley of shadow! Help us to realize that thou art there and near! And may we ever see the light at the end of the valley, and the table which thou hast prepared in the sight of our foes! In Christ's name.

Monday, 13th. Joshua 22. 1-12.

The 40,000 warriors of the two and a half tribes, who had so nobly fulfilled their promise at the beginning of the campaign seven years before, now that the conquest was completed received Joshua's hearty thanks in the name of the whole nation. His last word of advice was, "Turn ye, and get you unto your tents! . . . . Only take diligent heed to do the commandment of Jehovah!" He expressed the hope, also, on behalf of the entire congregation, that they should have an abundance of all good things.

When they reached the fords of the Jordan, and reflected that the stream would presently divide them from the rest of the nation, a sudden fear seems to have spread through their ranks lest in coming days they might be severed from the main body. To obviate this, and to establish for all coming time their identity, they built an altar on the western bank of the Jordan. It was a great altar in appearance, and a perpetual evidence that its builders were leal-hearted Israelites. But it was a great mistake. No pattern of its shape and no command for its erection had been received from heaven, and if they had obeyed the divine direction that three times a year their males should appear before God at Shiloh, there would have been no need for this clumsy substitute. In their view the unity of Israel would be better preserved not by a merely spiritual bond, but by an outward and mechanical one. The common ties of Shiloh were judged to be insufficient, and there was required also this altar at Ed.

This is full of teaching for us. Christian people often act as though the unity of the church can only be established by agreement on a common creed and inclusion of all believers in a common body. That is the idea, for instance, of the historic churches, whether Roman, Greek, or Protestant. We build the altar at Ed. We mistake uniformity for unity. But surely it is true to hold and teach that all true souls meet in proportion as they realize their spiritual unity in Jesus Christ, members of the same mystical body, worshipers in the same Spirit, and cherishing the same hope.

O Spirit of God, the author and giver of eternal life, we thank thee for the vision that thou givest of the holy church for whom he died! May we be so wedded to him as to realize our unity with all who love him, and to wait in patience with them for his revelation, when all who believe in him shall be and appear as one! In his name.

Tuesday, 14th. Joshua 22. 12-34.

When the tribes west of the Jordan heard of the erection of the altar, their immediate impulse was to go at once to battle, but wiser counsels prevailed, and Phinehas, with ten leading princes, were deputed to hold a parley with their brethren, whom they found on the point of separating for their homes. They addressed them with generous words, quoting the disasters of Beth-peor and Achan, and proposing, if it were necessary,

that there should be a re-division of the country so as to give them a share of Western Canaan. "If the land of your possession be unclean, then pass over unto the land of the possession of the Lord, and take possession among us!"

These proposals evince a gentleness, winsomeness and tenderness towards the erring which are quite beautiful, and in striking contrast to much that has been and is. And it had the desired effect of eliciting a frank disavowal of any desire to turn from following the Lord, accompanied by an explanation of the motives which had actuated them. The whole episode therefore led to a tightening of the bonds of brotherhood, and to glad protestations of thankfulness and praise.

How blessed it would be if a similar spirit were apparent in our church troubles! Too often ardent souls rush into the arena before taking the initial step of approaching the preacher or author or body whom they are about to criticize and belabor! Surely it would be fairer and more Christlike to seek an explanation, to endeavor to reclaim and win back. Of course, when these methods have been tried and have failed more extreme methods may be necessary and justified, but in the first instance there should be an honest effort to reclaim. The Epistle General of James is not so generally or often studied as the other epistles of the New Testament, but he speaks pertinently when he says that the wisdom which cometh from above is first pure, then peaceable, gentle, and easy to be intreated. This does not mean that we are to be quiescent while truth is being whittled away. We must contend earnestly for the faith once delivered to the saints, but let love have the first chance.

Grant, O Holy Spirit of God, that we may love thee perfectly, and enable us to manifest that love to others; that we may contend for the truth, not for prevalence of our own views as such, but for the glory of our Saviour and the deliverance of those who may be bound in ignorance and superstition! In his name.

Wednesday, 15th. Joshua 19. 49, 50; 24. 29-31; Judges 2. 6-10.

The name of Joshua's inheritance in Judges is "The portion of the sun." There is a fascination in the words. Did it lie especially open towards the sun? Did it catch the first gleam of sunrise, and hold the last fading hues of sunset? Perhaps so. But there seems to be a special beauty in the name when we associate it with his previous career of unswerving fidelity to the cause of the people and the God whom he loved. Like Caleb he had wholly followed the Lord, and as the course of one ended in fellowship, the course of the other ended in that dwelling in the light which is the highest blessedness within human reach.

Be wholly given to God, and you too will live in the light, as he is in the light! The warmth of his love shall glow in your emotions, and the light of it in your mind. Where the sun shines there are life, health, gladness, and vigorous strength.

As with Joshua, so is it always that the presence of a wise and Godly man is a preservative antiseptic. The greatness of Joshua's influence may be inferred by the consideration of the evils which overwhelmed Israel when he was removed. It was as the sea rushes in when the sea-wall is down. His twenty years of life after the conquest acted as a splendid counteractive and restraint. "The people served the Lord all the days of Joshua."

It is an interesting result of archeological research that almost certainly the tomb of the veteran leader has been lately discovered, corroboration having been given to the discovery by the fact that a large number of flint knives were found in the sepulcher, which tallies precisely with a statement of the Septuagint that does not appear in our Bibles.

Let us give diligence to enter into God's rest, even in this life, by faith! It includes the cleansing of the heart, victory over sin, singleness of purpose, unbroken fellowship, unruffled calm.

Grant us grace, O heavenly Father, to enter thy rest by thy forgiveness of our sins, the assurance of thy Spirit, the perpetual realization of thy love! Deliver us from ourselves, and reveal to us thyself! Through Jesus Christ.

Thursday, 16th. Joshua 23. 1-10.

Eighteen years had passed since the events recorded in the previous chapter. Their God-given rest had not been broken in upon by Canaanites uprising, and the people had been able to prosecute their toils of husbandry unhindered by the alarm of war. But all around them and mingled with them were the remnants of the Canaanites. This gave rise to Joshua's great anxiety. Seven times in this address he refers to them. He knew that it was against the divine intention that they should be allowed to remain, and how great temptations would be provided by their perpetual presence. Intermarriage between them and Israel was a terrible possibility, because the obvious result would be the acceptance of their idols and the practice of the rites which had brought about the extermination of their fathers.

The veteran leader seemed to realize, also, that he was the only barrier between Israel and the inroads of worldly conformity and licentious rites. In his exhortations and entreaties he reminds us of the farewell address which Paul delivered to the elders of Ephesus, "I know that after my departing grievous wolves shall enter in among you, not sparing the flock, and from among

yourselves shall men arise speaking perverse things: wherefore watch ye!"

Joshua advanced strong reasons to enforce his plea. First, that only as they preserved their separation would they be able to prevail; and also that in so far as they became identified with the heathen by marriage their testimony for God would be vitiated. Yet it was for that purpose they had been redeemed.

Do not these reasons still prevail? How many of our Godly families have lost their testimony and power because their children have intermarried with the children of the world! Alas that such marriages should obtain so largely amongst us!

The same criticism is directed against our personal consistency. "Come down from the cross! Don't be so particular!" As long as the church maintains her Calvary position, with the cross between her and the world, she is invincible. Hence the effort of the evil one to entice her, as Bunyan put it, to tread the Enchanted Ground.

O Spirit of God, grant us grace to escape the wiles of the devil, who would entice us back to the world which crucified our Lord, and from which we have been redeemed! Keep us on the resurrection side of Calvary! In Christ's name.

Friday, 17th. Joshua 23. 11-13; 1 John 2. 12-17.

One day Dr. Chalmers, the renowned Scottish minister, was riding on the box-seat of a coach in the Highlands. The road lay along a narrow ledge, on one side the steep wall of the mountain, on the other a deep precipice. At a specially difficult point one of the fore horses of the four-horse team was apt to take sudden fright, and the whole coach was in danger of being precipitated into the ravine. So the driver flipped the horse with his whip, and the effect was immediate: it continued to pull seriously at the collar, and the situation was saved. At once Dr. Chalmers coined the phrase, "The Expulsive Power of a New Affection," which was suggested by the fact that the pain occasioned by the whip expelled the animal's fear at that point.

That phrase became quite popular, and it has often been used to denote the fact that the love of God will drive out the lower passions of the soul, and make the child of God indifferent to the lure of the world and the flesh. It may help us as we consider Joshua's earnest exhortation that they should love the Lord God of their fathers, because that was the best method of securing freedom from the lure of Canaan. His injunction is confirmed by the whole teaching of Scripture. The whole law of God and of human life is fulfilled in that one word, Thou shalt love! Love God, and you will be strong in courage! Love God, and you will be pure and constant in human friendships and alliances! Love God, and you will love his Book, his day, his people! Love God, and you will be saved from things which otherwise might corrode and blight your Christian experience and influence!

But always remember to distinguish between the love of the emotions and the love of the will and choice of the heart! The test of love is not in feeling or speaking, but in obeying, "He that hath my commandments and keepeth them, he it is that loveth me." "Little children, let us not love in word, neither with the tongue, but in deed and truth!" Choose God's way and will in your innermost soul! Obey them for his sake and beneath the guidance of his Spirit! Act on the principle of God's love, and presently the emotion of that love will be shed abroad in your heart!

We long to love thee, O heavenly Father! Shed abroad, therefore, thy love in our hearts, and kindle it to a holy flame! May the sense of thy redeeming grace awake so mighty a response from our nature that we may be attracted from the shallows to the depths, and with all thy saints comprehend the breadth and length and depth and height of thy love! Through Jesus Christ our Lord.

Saturday, 18th. Joshua 23. 14-16.

The closing warnings of this moving address have been literally fulfilled. Writing in the 12th century, one of the most learned of the Jewish rabbis says, "In these days we are in the power of Gentile kings and princes, and are without a sacrifice to God and without an image of false gods. This is the condition of all the children of Israel in the present captivity." And are not we in this century also witnessing the confirmation of those words of Hosea 3. 4, 5, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim"? It is one of the miracles of history that a nation should preserve its identity and unity under such circumstances. Hosea's six conditions have existed for 19 centuries, and during all that time every one of them has been fulfilled, but the Jew lives!

Surely this is one of the strongest proofs that the Bible is, in very truth, the infallible Word of God. These predictions as to his rejection of the Hebrew nation were written long before the events happened to which they refer, and under such conditions and with such particularity that human shrewdness could not have invented them. The conclusion seems inevitable that the prophets possessed a foreknowledge which was more than human: but how was this possible, except by a supernatural revelation? Is it not a fact, also, that the events of the time sphere are but the reflection of events which are happening in the eternal sphere? Do

not get bewildered by the critics who argue against the prophetic and other Scriptures! Remember the court chaplain's answer to the query of Frederick the Great of Prussia. "Give me a conclusive proof of the veracity of your Bible!" said he. "The Jews, Sire!" And if the prophecies of their rejection have been so clearly fulfilled, why should not those of their return be equally fulfilled? They are being fulfilled under our eyes!

We thank thee, O Spirit of truth, that thou hast so graciously set forth these evidences and seals of the truth of Scripture! Help us more certainly to believe, and to await with greater expectation for the fulfilment of thy gracious revelations of that future which is already dawning on our sight! Hasten, we pray thee, the return of the Chosen People to their own land, and the consummation of God's eternal purpose in Christ! In his name.

Sunday, 19th. Joshua 24. 1-15.

Once more the veteran leader, who was soldier, judge, statesman and prophet combined, summoned the nation to a final interview. All the tribes were gathered to Shechem, where they had gathered years before when from Ebal and Gerizim had echoed the Amen to blessing or curse. The stones on which the law had been written were there in evidence, and the people must have contrasted the earlier meeting, when they were at the beginning of their campaign, with the comparative peace which now prevailed. He told again the wonderful story of the past, how God had chosen Abraham from his nation and family and had transplanted him to that same land, which, after some hundreds of years, was now their own. As he mentioned name after name,—Isaac, Jacob, Esau,—the heart chords of his hearers vibrated to every breath. But throughout Joshua's story the entire stress was laid upon the gracious God. "*I* look, *I* gave, *I* sent, *I* brought, *I* destroyed, *I* delivered." Not a mention was made of Israel's mighty men. All was attributed to the supreme will and act of Jehovah.

It is good for us now and again to stand on the eminence of some hill and review the way we have come,—the early home, the hard bondage, the many hair-breadth deliverances, the guiding cloud, the daily manna, and above all the love that would never let us go from its loving care. A similar romance is presented by every human life: its downsittings and uprisings, and the never-failing patient love of God.

It appears that the nation largely maintained the worship of household gods, and Joshua was anxious to arrest the spread of this insidious evil. He urged them, therefore, to put away these teraphim, which their fathers had vainly invoked in the slave-huts of the Nile. In the same manner the beloved John urged his disciples "to keep themselves from idols." SELF is our most insidious idol. So ubiquitous, so treacherous, so persistent, our only hope is to deny it whenever we are conscious of its uprising. Give it no quarter, and remember that directly you create a vacuum by its denial you produce a space into which the blessed love of God flows immediately!

Heavenly Father, we thank thee with all our hearts for the way in which thou hast led us through the years! Help us to be ever true to thee, and cause us at last to dwell in the house of the Lord forever! In Christ's name.

Monday, 20th. Joshua 24. 16-21.

In their reply to the challenge of their great leader the people professed that they had no desire to forsake Jehovah for other gods since they owed everything to his guiding hand. Whether they uttered these vows in a voice of thunderous unison, or by the mouth of chosen representatives, Joshua must have detected some trace of superficiality or insincerity in their response. Perhaps he had hoped that they would have repeated the scene that had taken place on that very spot centuries before, when at the challenge of Jacob his household gave him their images and rings, and he hid them beneath the oak, which probably still remained from those distant days. But there was no such response: the people contented themselves with their protestations, but made no sacrifices, and Joshua was deeply disappointed with profuse professions that went no deeper than words. This, said he, is mere lip-service, and something much deeper is needed before God can be satisfied.

In their second reply the people, full of self-complacence, vowed that, come what might, they would serve Jehovah. They ignored the many failures of the past, mocked at his fears, derided his suggestions of their possible failure, and cried, "Nay, but we will serve the Lord!" What a commentary is passed on those proud boasts by the Book of Judges! "Serve the Lord"! The first sentence in that book, following the record of Joshua's death, is that "the children of Israel did that which was evil in the sight of the Lord, and served the Baalim, and they forsook Jehovah, the God of their fathers."

But have we not all passed through a similar experience? To will has been present with us, but we have not been able to perform that on which our hearts were set in some high emotion of resolve. Too often the will, like a puppet king, issues commands which it is unable to enforce. Finally we are led to see and confess that we can only live in the power and glory of the new life which beckons us when we avail ourselves of the power of the Holy Spirit. Then there is no longer the condemnation of broken resolves, for the law

of the Spirit of life, which is in Christ Jesus, has made us free from the law of sin and death.

Enable us, blessed Spirit of God, to be, in daily experience, all that we would be in our highest moments! Leave us not to ourselves, but succor us by thy great might! In Christ's name.

Tuesday, 21st. Joshua 24. 22-28.

Joshua could go no further. He said, "Ye are witnesses," and they replied, "We are!" Further words were fruitless, so he had to content himself with setting up a memorial of the pledges by which they had bound themselves. He therefore wrote the story of that last interview as we have it on the page of Scripture, and then set up a great stone under the oak, or terebinth tree, that it might become a permanent witness to the solemn vows by which the nation had bound itself.

His task ended, the illustrious leader returned to his inheritance. So long as he lived, the people obeyed his injunctions and remained true to their vows. He died in the good old age of 110 years. He richly deserved all the honor he received. He had none of the conspicuous endowments of Moses, but he was a strong and wise leader, and true to the trust committed to his care by his people and his God. Among the stars that shine in the firmament of sacred history, not the least is the memory of Joshua, the son of Nun, the antitype, to some extent, of Jesus, whose name he bore. His noblest epitaph, written by another hand, is Joshua, "the son of Nun, the servant of Jehovah."

But remember again, he could not give the people rest. Had he done so, David would not have spoken of another day. Canaan was only a type of the sabbath-keeping of the people of God. It afforded rest from the fatigues of the march, but not for the infinite capacities of the human soul. The produce of cornfields, vineyards and olives cannot satisfy heart hunger. It is only when we apprehend the provisions of the new covenant, which is filled with the "I wills" of God, that we really enter the land of rest. Not what we do, but what Christ has done, is doing and will do. Not the bow and spear, but his right hand and holy arm. Not the energy of self-culture and self-ennoblement, but that negation of our own power and that faith in the living Christ which are the absolute and indispensable conditions of rest, victory, and divine fellowship.

We thank thee, our Father, for this record of the life work of thy servant, and humbly ask that thou wouldst give us grace to follow in his steps of courage, faith and consecration; but we thank thee still more for the gift of thy Son, Jesus Christ, who has opened to us that better rest which awaits our faith, and that victory which thou hast promised to those who love thee! Through Jesus Christ our Lord.

Wednesday, 22nd. Psalm 150. The Obligation of Praise.

We propose to close these readings for the present year with a few on the cultivation of the inner life. Our first shall deal with the obligation of praise.

Whilst using that word as our general heading, it should be understood that we are employing it not simply in the sense of thanksgiving for mercies received, but in the wider, sublimer sense of adoration.

Surely there is no need to summon our souls to thank the almighty Father for the benefits we receive at his hands, such as forgiveness, healing, deliverance from destruction, and the satisfaction of our hunger with good things. There should be a perennial song of thanksgiving for these, arising from the golden censer of happy and grateful acknowledgment.

But in adoration we step up to a higher platform, in which self is forgotten and we join with "the choir invisible." At first, when we kneel to pray, there is little else than penitence, self-condemnation, confession and humility, but when, as William Law puts it, "this prayer of humility is met by the divine love, the mercifulness of God recognizes and answers it." Then our prayer is changed to hymns and songs and thanksgiving. After this state of mind and heart has softened and melted the soul we begin to rise to adoring praise, we are admitted to join the throng that stands before him crying, "Unto him that sitteth on the throne and unto the Lamb be blessing and honor and glory and dominion for ever and ever!" Then, as we turn back to our family duties or business cares we are inclined to appropriate the words of the Queen of Sheba, "Happy are thy men, happy are these thy servants which stand continually before thee!"

We praise thee, O God, we acknowledge thee to be the Lord! All the earth doth worship thee, the Father everlasting, thine adorable, true and only Son, also the Holy Ghost, the Comforter. With angels and archangels and all the company of heaven we adore thee. Through Jesus Christ our Lord.

Thursday, 23rd. John 13. 1-10. Daily Confession.

It is not enough in prayer to say, generally, "Forgive my sins!" That formula will serve perfectly only when used by a congregation, when, as in the Lord's Prayer, we are one of a large gathering. But when we have entered the privacy of our own chamber and kneel before God, we should definitely confess any omission or commission to which our conscience bears witness. Sometimes it is a debt,—we have failed to do what we ought. Sometimes it is a tres-

pass,—we have done what we ought not. There need not be, and there should not be, any morbid introspection, but a quiet general review of the happenings of the previous hours since last we knelt there.

The best way of all is to confess any sin in thought, word, and deed, of which we are conscious, directly it is committed. Instantly turn to Christ, even when in the midst of a crowd or in the company of others, lift your heart in penitence and prayer, and ask him to forgive! "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is the transaction between Christ and the soul which is prefigured in the washing of the disciples' feet in John 13. "He that is bathed needs only to wash his feet, and is clean every whit."

Sometimes we are as soldiers who in the excitement of a battle do not realize that they have been wounded, and only as we review past hours and compare what we are with what we were, are we convicted and stricken with sorrow. The miner goes down into the pit with a clean face, but after his shift is done his features are grimed with dust and soot: yet the white of his eyes is as clean as when he left home, because the eyelid, eyelash and tear-water are perpetually cleansing them.

Our Lord told us to confess not only to God, but to our brother man if we have wronged or hurt him. We are to leave our gift at the altar, returning to offer it only when we have made amends in speech and act. He may refuse to be reconciled, but that need not interrupt our peace if we have honestly done our best.

Grant us, O Spirit of God, great sensitiveness of conscience towards God and man, that we may be undefiled in the way, and at peace with ourselves and above all with thee! May we walk with God in the light, even as he is in the light, and may the blood of Jesus Christ cleanse us from all sin! In his name.

Friday, 24th. Acts 2. 14-36. The Reception of the Holy Spirit.

We must think clearly about the blessed Spirit, the Paraclete, that is, the one called to stand beside us.

He is author of the new birth, the birth from above. He is also cowitness with those who are called to hear witness of Christ. He stands beside them when they proclaim the gospel. Every faithful teacher, preacher, and Christian worker is privileged to count on his coöperation during the delivery of an earnest testimony for the Saviour.

Our Lord was born of the Holy Spirit, and he was anointed of the Spirit when he stood in the waters of Jordan. Similarly, it is not enough for us to be born of the Spirit in the second birth: we must also be anointed if we would follow our Saviour's steps, and be identified with him in the proclamation of the gospel and the building-up of his church. This blessed chrism was given to the whole church in the purpose of God on the ascension of Christ, as clearly set forth in 1 Corinthians 12. 12-14. The whole church was, in the purpose of God, made the recipient of the Paraclete as our Lord received him for the whole body. But each individual has to claim his or her share, on the two conditions of Acts 5. 32 and Galatians 3. 14.

If you are obeying the commands of Christ so far as you know them, and if you will open your heart to receive this blessed gift, it is yours! You claim and receive by faith, and the emotion will follow in due time: but whether it comes or not, you at least will be aware of the accession of a mighty ally, who will invest your words and acts with a fresh and mighty significance. Why allow the canker-worm, caterpillar, and palmer-worm to continue to devastate your soul and hinder your efficiency? There is in Christ the residue of the Spirit which is awaiting the faith-appropriation by this generation. It was never more needed. Imitate the prodigal in the cry, "Give me the portion that falleth to me!" then go and be prodigal in its use!

Forgive us, O Lord, that we have been so slow to avail ourselves of the gift and power that thou didst obtain for us by thine ascension and prayer! Give us to receive and keep an unquenched and ungrieved share in the Pentecostal power, that we may become thy faithful witnesses!

Saturday, 25th. Isaiah 9. 1-7. Christmas Day.

Almost naturally we turn to this familiar passage as we are approaching more nearly than ever to a realization of its dream of world peace. Whether that dream is to be fulfilled through the League of Nations or to await the coming of our Lord we will not stay to discuss, but let us rejoice that every Christmas season is bringing us nearer that great consummation for which even heathen poets looked and longed. Happy indeed will the race of man be when through the Christ of God, whose birth we celebrate today, the armor of the armed man shall be fuel for the flame, and the garments of the trampled slain shall no longer be rolled in blood!

We will not linger over this enumeration of the titles of the Redeemer, who once lay in Mary's bosom and is now enthroned in glory. We feel that though born of the Virgin, he is given to us, and happy are they who enter upon their inheritance! They will find him ever more wonderful, because there are depths in his nature that eternity will not exhaust, counsels of wisdom which will guide us into all truth, might to make us more than conquerors, everlasting power which will never slacken,

and peace that shall hush all storms to rest forever.

But before we can enter upon our inheritance we must needs ask ourselves whether we have placed the government of our lives on his shoulders, and whether there has been any increased area of our lives brought under his sway during the past year. My memory carries me back to a noble man, now with God, who at one memorable gathering heard this verse uttered in the power of the Holy Spirit and turned to his wife, who sat beside him, saying:

"Wife, let us make that the governing principle of our lives!"

From that moment all who knew them recognized that life had passed for them into a new phase. His wealth, influence, character,—all were imbued with that ideal, and though the husband is now with God the wife has never swerved. It is enough to say that where there is an ever-increasing Christ-control, there is an ever-increasing peace. May each of these be true of you, dear reader, this Christmas morning!

We thank thee, O God our Father, that thy good hand has brought us once more to this glad day! Bless us and our dear ones, far and near! Accept our loving thanks for all thy goodness and mercy through past years! And if there have been sorrow and shadows, we know that thou art dealing with us in love. We place again the government of all that concerns us in thy care. Grant us ever-increasing victory and peace! Through Jesus Christ our Lord.

Sunday, 26th. Psalm 139. The Practice of God's Presence.

The story of the French monastery cook who first invented the above phrase is so well known that it is not necessary to dwell on it at length. It was in the 16th century one winter's day that he was walking in a neighboring forest, and suddenly found himself standing beneath a tree stripped and naked of foliage. The thought was flashed on him that before long that same tree would be covered with the leaves and glory of spring. "Then," said he to himself, "God must be here," and his whole soul was awed and filled with the thought of God. That impression stayed with him for the remainder of his life, and he said he was more deeply impressed with the sense of God's presence when preparing the food of his brother monks than when kneeling at the sacrament.

It is a blessed experience when the soul lives in this awareness of God: when we live and move and have our being in him, whether we take the wings of the morning and go with the sun in its passage to the Western sea, or descend into the valley of the shadow. Read the psalm again, remembering that Jesus said, "Lo, I am with you all the days, even to the end of the age!" Insert his name in every sentence where the pronoun "thou" now holds its place!

This habit is specially acquired when we accustom ourselves to draw on the divine resources. We recall two outstanding illustrations, given by Abraham's faithful servant and by Nehemiah. In the one case, a stranger in a strange land, he lifted up his heart for direction as to the choice of a wife for his master's son, and in the other case, between the king's question as to the reason for his sadness and his reply he tells us that he cried to God for a suitable answer, and it was given him. Why should not we, at every moment of uncertainty and on every assault of the tempter, claim the equivalent of God's gracious help?

Gracious Spirit, wilt thou not so enable us by thy grace that we may be in the fear of God all the day long, and that the temptations and difficulties of our daily experience may have the effect of leading us to take each step with the consciousness of the presence of God? In Christ's name.

Monday, 27th. Romans 8. 12-26. The Assurance of Salvation.

It is of the utmost importance to be quite sure that we are the sons and daughters of the Lord God Almighty, and that there was a moment in our past life when we were born from above of the incorruptible seed of God's implanted nature.

1. If children of God, we shall be content to be unknown of the world. So the beloved apostle states it in 1 John 3. 1. The high and mighty may view us with contempt, as they did our Lord. To them he was a root of the dry ground.

2. We shall refuse to be yoked together in marriage, in business partnership, or in society life with the children of the world. We shall lose our taste for the things that used to fascinate us.

3. We shall be sensitive to the leading of the Spirit, as Philip was when he tore himself, in Acts 8, from the revival in Samaria to await at a lonely spot the arrival of the chariot with the Ethiopian statesman.

4. In every Garden of Gethsemane we shall take the cup from our Father's hand, saying "Abba!"

5. We shall certainly love the brethren, especially as we come to know them better. We may have to begin by loving them with our strength and by sacrificing ourselves on their behalf, but we shall pass through the different phases of self-sacrifice until at last we love with the love of God.

6. We shall be sensitive for the honor of our Lord. To hear him lightly spoken of should send a thrill of horror through our hearts, and we should hasten to avow our discipleship and devotion. "He is my friend: how can you speak evil of him!"

7. We shall be sensitive about sin. Directly we have offended against the law of love we shall be restless and sad until

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we have been forgiven and cleansed in the blood. He that has been washed by the bathing of the body, only needs to bathe his feet, or such part as may have been defiled. So we shall hasten at once to our merciful and faithful high priest, that he may remove the stain.

8. We shall enjoy the firstfruits of the Spirit, which will be as delicious as the grapes of Eshcol must have been to the spies, who for years had lived on manna and desert food.

O blessed Spirit of God, the Spirit of adoption, we pray thee to give us the assurance of being the children, the sons and daughters of the Lord God Almighty: and so prepare us for the glory to be revealed to usward, and for that hour when the whole creation, which now groans and travails in pain, shall be delivered from the bondage of corruption into the glorious liberty of the children of God! In Christ's name.

Tuesday, 28th. Psalm 19. The Devotional Use of Scripture.

In each verse of Psalm 119, with only one exception, the psalmist mentions the Scriptures. The incessant quotation of the Old Testament by the Lord and his apostles yields abundant evidence of their loving and reverent fellowship with the holy men of past ages, who wrote and spoke as moved by the Holy Ghost. It is specially remarkable that Jesus, our Lord, in his temptation, his discourses and with his dying breath, bore witness to the unique authority of the Word of God, spoken through the Old Testament saints.

We may know God, says the psalmist, through a threefold revelation. Though they have no audible voice or language, the heavens declare the glory of God and the firmament of space, studded with myriads of stars, shows his handiwork. Though speechless, their words speak for him to the uttermost parts of the earth. The closing stanza of this same great psalm unfolds God's handiwork in the construction and direction of our moral nature. But between these golden clasps the psalmist extols the Scriptures under ten striking similitudes, and our disposition must be indeed extraordinary that does not come within the scope of one of them. The soul that needs restoring, the simple who would become wise, the sad heart that would rejoice, the eyes that would be enlightened, the soul that longs for the gold of truth, the sweetness of disposition, warning and reward,—all such needs are met by a devout reading of Holy Scripture.

If this were the case when this psalm was composed, how much more when the writing of apostles and prophets and the words of the Saviour himself are added!

I suggest that we should read the Scripture before prayer, as water poured in to moisten the sucker of a well will help to draw water up.

Teach us, O blessed Spirit of inspiration, so to read, mark, learn and inwardly digest thy words that we may be thoroughly furnished unto all good works, and be enabled to lead others into a deeper understanding of and love for its hidden treasures! Through Jesus Christ our Lord.

Wednesday, 29th. Luke 20. 27-40. The Recognitions of Heaven.

It was the last day of his public ministry, and our Lord was beset by successive relays of hostile groups. Apparently each section of the ruling and religious classes was included in a compact of determined destruction. A common danger had united them in a common plot.

Amongst the rest came a deputation of the free-thinking Sadducees, who rejected all Scripture excepting the books of Moses. From these they challenged him to prove the immortality of the soul. Our Lord accepted the challenge, and answered it by stressing the I AM of Jehovah. Surely God could not use that present tense concerning those who had ceased to exist! Had they become extinct, he must have used the past tense, I WAS. The choice of the present tense put the immortality of the soul beyond dispute.

The Master went on to say that all live who have passed the frontier between the time-world and the timeless state of being. Abraham will still be Abraham; Isaac, Isaac; Jacob, Jacob. Lazarus and Dives will each retain their identity. And the special intonation with which Jesus uttered the name of Mary Magdalene at the tomb, and which she immediately recognized, suggests that we shall hear our beloved speak to us on the resurrection morning with an accent in their speech which will recall the dear old days when life was young.

It is inevitable, as the year passes, that we should recall to memory our beloved who have died. Let us not speak of them as dead! Death is not a state, but a transition, a passage, a step, whence the soul emerges as the butterfly from its cocoon, and enters the summer-land. There are no dead, but people who have died.

How shall we thank thee sufficiently, dear Lord, that thou hast abolished death and brought life and immortality to light by thy gospel! Give us grace to be ready for thy call, whenever it shall come, and may the waters of the river be at the lowest ebb when we pass over! In any case, be with us that they may not overflow!

Thursday, 30th. Revelation 22. 1-14. The Blessedness of the Cleansed Soul.

In the last chapter of the Book of Revelation there is an interesting change from the

Authorized to the Revised Version, which accentuates a line of thought which has already been noted during our past readings, but which can never be too often emphasized. The Authorized Version reads, "Blessed are they that keep his commandments, that they may have the right to the tree of life!" The Revised Version reads, "Blessed are they that wash their robes, that they have the right to the tree of life!"

There are two other references to that tree of life in this chapter. In verse 2 we are told that it yields each month the food appropriate for the month, and in verse 19 we learn that each of us has a distinct and individual part in that tree. Its leaves are for our healing, and its fruit is suited to every phase of human experience.

The tree of life was originally, according to Genesis 2.9, planted in Paradise, together with the tree of knowledge. As the latter fed the soul-life of our first parents with knowledge of good and evil, so the former stood for the life of the spirit, nurtured and fed by the Spirit of God. When we learn of its monthly yield, are we not reminded that whatever each passing experience of human life may require, it will be met out of the fulness of the divine supplies? Each month has its especially assorted supply: January days with their new resolves and hopes, February days with storms and frost, May days with the flower of hope, June days with genial warmth and light, September days of fruition, November and December days of sickness or old age. But whatever month arrives, there is always a supply of adequate and suitable grace to be obtained from the fellowship of our dear Lord. He is the complement, i.e., the completement, of every need: and perhaps we are led through these various experiences in order to give the opportunity of learning phases and utilizing resources in our Saviour of which otherwise we should have known nothing.

It is quite true that we must wash our robes ere we can avail ourselves of this privilege. May we not be thankful that this is the condition, rather than the keeping of his commandments, which would have induced legalism and Pharisaism into our character and experience? We are conscious of sin, month after month, week after week, day after day, but as we wash our robes and make them white through the blood of the Lamb we may approach that tree from the earth side even as the sainted dead did who have passed into the heavens.

Give us grace, O Lord, to come to thee for all we need in the various circumstances through which we are called to pass, that by our reverent and godly living we may glorify thee in each experience, whether of joy or sorrow, and finally attain our consummation and bliss in thy presence!

Friday, 31st. Psalm 90.

Almost spontaneously on this, the last day of the year, we turn to this noble psalm. It is almost without parallel for sublimity,—a worthy monument of the inspired genius of Moses, "the man of God."

What a title for anyone,—"The man of God"! The man given over to God, the mouthpiece of God, the organ through whom God wrought! Man, in all the frailty of our human nature, but inspired, occupied, and ennobled by the indwelling and outshining of the Shechinah!

The psalm reflects the wanderings and experiences of the wilderness,—the watch in the night against the intrusion of the Bedouin thief or the prowl of the wild beast; the rush of the flood caused by torrential rain, but dying away as quickly in the sand; the morning grass, scorched by the sirocco; the tale told by the camp fires, which is soon ended; the disappointment of the springs of Marah; the inevitable leaving of Elim; the long day's march of the aged, the mother with child, the weakling, on the desert trail, and the pitching and removal of tents;—all these emblems of transitoriness, depicting the hard experiences of life's toils and trials! Secret sins? Yes. Iniquities? Yes. The averted face, because of transgression? Yes. The death of the old man at eighty and of the child as a frail flower? Yes. But God, Jehovah, the dwelling-place and home of the individual soul as of the generation!

Shall we not make the concluding petitions of this psalm our own, for we too are pilgrims over the desert waste toward the eternal home? We need to be more careful of our days, watching their decreasing number, that with miserly anxiety we may make the most of these that are left. We need to be satisfied and replenished each morning, and in the morning of life, with God's mercy that we may have perennial springs of rejoicing and gladness. We long to see God doing his own great work in the overthrow of the power of Satan, so that our children may witness the glory of complete victory and the outbreak of millennial blessedness. And as we grow older, may his beauty shine from our faces and may we feel that he has given permanence to the work of our hands!

We adore thee, O everlasting and eternal God, that thou remainest, whilst the generations pass! We thank thee for allowing us to share in thy great work of redemption. Receive us as we pass from this world into thy presence, and establish the work we have sought to do to hasten the coming of thy kingdom! We ask it, with thanksgiving for the mercies of the past year, and with trustful anticipation of the coming year, in the name of Jesus Christ, our Lord! Amen.

Beginning next month, daily readings in the Gospel of Mark.

A happy New Year to all!